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THE DEVOTION TO THE SACRED HEART AND ROMAN DECREES.

IN June of last year the S. Congregation of Rites issued a decree by which the feast of the S. Heart was raised to a *Duplex I. classis* for the Universal Church. It also granted to those who assist at the Exposition of the Bl. Sacrament on the feast of the S. Heart the same *Indulgences* which can be gained during the Octave of the feast of *Corpus Christi.*[1] And finally it allowed that in the churches and oratories where special morning devotions in honor of the S. Heart are held on the first Friday of each month, the *Votive Mass* of the S. Heart be celebrated, provided it be not a feast of Our Lord, or a Duplex I. classis, or one of the *privileged* Ferials, Vigils, or Octaves.

In consequence of the change of the feast from a Duplex majus[2] to a Duplex I. classis, the Kalendarium was altered, but not according to the usual rules of concurrence, as they are laid down in the Breviary. According to these rules the Vespers on the eve of the feast should be First Vespers of

[1] "In cunctis ecclesiis et oratoriis in quibus die festo, sive proprio sive translato, ipsius Sacri Cordis Jesu coram SSa. Eucharistia persolventur divina officia."—Cf. Document under *Analecta*, vol. i., pag. 390, of the Review.

[2] Instituted by Pius IX., 23 Aug., 1856.

the S. Heart without commemoration of the preceding Octave of Corpus Christi.[1] Contrary to these established rules, the Decree states that the Vespers are to be of the Octave of Corpus Christi without commemoration of the feast of the Sacred Heart.[2] We shall directly explain the reason of this deviation, to which also those churches and communities appear to be held where the office had been previously granted as a Duplex I. or II. classis, and which then followed the ordinary Rubrics, there being at the time no special legislation to the contrary. For the rest, the feast of the S. Heart yields precedence to no other feast, unless where the feasts of the Nativity of St. John Bapt., of SS. Peter and Paul, of the Dedication, Titular, or Patron are holydays of obligation.

Why does the Octave of Corpus Christi apparently take preference over the feast of the S. Heart in the disposition of the Office, (Vespers), although the latter is a Duplex I. classis, and therefore of higher rank? The answer lies in the relation which these two feasts, the one following close upon the other, bear to each other. They are in reality but one and the same feast. The object of the devotion of the S. Heart is indeed the human or material heart of Our Lord, worthy, by reason of the hypostatic union, of our veriest adoration. But when we are asked why does the Church propose to us this worship and adoration of the Son of God under the form of the S. Heart apart from that of His divine humanity as set forth in her Scriptural doctrine, we reply: because in the devotion to the S. Heart we are led to concentrate our minds and hearts, so to say, upon the spirit of exceeding love which animated the Divine Saviour of the world, when He assumed the form and character of man. It

[1] Since in this case the two feasts have the same object. Otherwise the commemoration would have to be made in a Duplex I. classis. Cf. Rubric. gener. Miss. Tabell. de concurr.

[2] Other commemorations are to be made, except of *festa simplicia*. This year S. John a S. Facund. is commemorated, and his office is otherwise omitted.

is, if we may interpret the mind of the Church, to draw us to the fuller realization of the love in God, of which in man the heart is the seat and symbol. But the most perfect expression, the full unfolding, as it were, of Our Lord's love for man is to be found in the Most Blessed Sacrament, which St. Bernard calls "the love of loves." The Holy Eucharist and the Sacred Heart are one and the same, cause and effect, like flame and fire compenetrating each other—both immeasurable love. Thus the feast of the Sacred Heart may be considered as the continuation, the grand finale of the feast of Corpus Christi, when love speaks as it spoke before, the same accents, only more emphatic, in the last assurance of affection. It is as if during the week of Corpus Christi we had looked upon the Man-God, knowing Him to be there all the time, though the cloud of the Sacred Species hid His fair countenance. But on the feast of the Sacred Heart, when our minds are filled with the past week's contemplation, when the strain of longing has made us more sensitive, we again invite Him into our hearts, and though the eye is still dimmed, we begin to feel His touch and hear more distinctly the sound of His sweet words: "Come to me."

Ad una parola
Del re mio diletto
M'intesi nel petto
Il cor liquefar.[1]

Then, indeed, we are sure of His presence by the thrill of gratitude that it calls forth in our own poor hearts, for there is no goodness on earth that could so captivate us—it must be the unbounded charity of the Sacred Heart! Thus, whilst the feast of the Heart divine ends the feast of most merciful love, it does so with a burst of grateful affection unequalled by the joy of any other Octave; a joy full on the eighth day and overflowing into the following feast of the sweetest love on earth and in heaven.

[1] S. Alfons. Lig.

THE FIRST FRIDAY OF THE MONTH.

On every first Friday of the month the Votive Mass of the S. Heart may be celebrated in churches and chapels where special devotions in honor of the Sacred Heart are held in the morning. The Decree makes no distinction between private and public chapels. Hence the Indult may be interpreted in the wider sense as embracing all chapels where Mass can be said, with the approbation of the Ordinary. There is likewise no limitation of the word "missa," whence it is lawful to infer that a Low Mass is sufficient to avail one's self of the privilege.[1]

The Mass is that *In Festo SS. Cordis Jesu* as found in the "Proprium Sanctorum" at the end of May. The two "Alleluja" at the Introit are omitted, except in Paschal time.

During Paschal time the Gradual is omitted, and the Verse with Alleluja recited in its stead. The latter is supplied from another Mass of the S. Heart found in the supplement of the Missal "Pro aliquibus locis" at the end of May. Here will also be found the Gradual and Tract which are to be said from Septuagesima to Holy Week.

This Votive Mass may be said on any first Friday of the month which is not a feast of Our Lord, nor a Duplex I. classis, nor one of the privileged Ferials, Vigils, or Octaves.[2]

The color of the vestments is *white*. The Mass has both *Gloria* and *Credo*, since it enjoys the privileges of what is called in Liturgy a missa *solemnis* votiva, as is evident from the fact that it may be said on all days except doubles of the first class, etc.

This Mass has ordinarily but *one* prayer, but if any feast or feasts occur on the same day, they are to be commemorated, according to what seems to us the more reasonable opinion of rubricists, whether the Mass be a Low Mass or a "missa cantata," except in churches where the so-called Conventual

[1] Cf. Ephemerid. Liturg., iii., 338.

[2] Christmas, Epiphany, Pentecost, Corpus Christi.

Masses are obligatory. Where this is the case, no commemoration of the occurring feast is made in the Votive Mass.[1]

The Preface is *De Nativitate*, except from Septuagesima to Pentecost, when it is *De Cruce*.

IMAGES AND STATUES OF THE SACRED HEART.

Urban VIII., following the regulations of the Council of Trent in regard to devotional images, statues, and the like, prohibited not only all representations of sacred persons or objects which savored of the profane, but interdicted also such as were odd and novel: nova, inordinata, insolita.[2] As a difference of views and tastes requires some authoritative judgment in order to determine in particular cases what is novel or odd, or out of harmony with the true spirit of Catholic devotion, the Holy See charges the bishops in their various localities to supervise and regulate the use and spread of all such images, statues, etc., in churches, or among the faithful of their flock. Hence, whenever there is doubt as to the propriety of exposing such images, statues, etc., for public worship or general circulation, the matter is to be referred to the Bishop, who is the proper judge in each case.

There appears to be an impression that the use of the symbol of the Sacred Heart with cross surmounting it, and surrounded by a crown of thorns, is prohibited in churches, etc., whenever it is represented apart from the figure of Our Lord. We can find no such decree in the authentic collection by Gardellini. The only decree which refers to this particular emblem simply leaves it to the judgment of the Ordinary of the diocese to allow or prohibit the use of it in the churches or among the faithful. In 1857, whilst the process of Beatification of Bl. Margaret Mary Alacoque

[1] Cf. Ephemerides Liturgicæ, vol. iii., page 338: "Addimus .... ut omnes occurrentes commemorationes fieri debeant in Missa votiva solemni, si ecclesia ad Missæ conventualis onus non adigatur."

[2] Bulla *Sacrosancta*, 15 Mart. 1642.

was still pending, the Bishop of Moulins, in France, asked the S. Congregation, whether the image of the Sacred Heart, surmounted by a cross and surrounded by a crown of thorns, as it is commonly represented, without Our Lord's person being indicated, could be exposed in the churches. [1] The S. Congregation answered by a *Votum* in which it called the attention of the Bishop to the Decree of Urban VIII., to which we referred above, and it summed up in these words: "Ad Episcopum, servata forma decretorum Concilii Tridentini et Urbani VIII." It depends on the Bishop, therefore, and it is needless to add that as a matter of fact this picture has since received in many dioceses the express, and probably everywhere else at least the tacit approbation of the bishops. Nevertheless, the reservation, by which a symbol expressive of divine love may, if the Ordinary thinks proper, be supressed, is a thoroughly wise one. We have heard of a case where the influence of Catholic missionaries among the Indians was destroyed in an instant by the exhibition of a picture of St. Aloysius with a skull before him, which in the eyes of the Indians meant that the missionaries were in league with one of the hostile tribes. So there may be circumstances of place and time and persons which would forbid the use of a representation of the Sacred Heart, which to the devoutly reared Catholic is full of devotional meaning. The tenor of the Bull of Urban VIII. is, that only such images are to be made use of in Catholic worship and for purposes of devotion as will increase piety and reverence for the sacred things of God. Hence, all those extravagant representations of the Sacred Heart in which a distorted imagination adds numberless details, incompatible alike with true devotion and common sense, should be suppressed.

In some cases the Church makes a distinction between

[1] Utrum liceat exponere in ecclesiis imaginem cordis septi corona spinea cum cruce superposita ad designandum Cor D. N. J. C. absque eo quod persona D. N. alio modo repræsentetur. B. Mühlb., Decret. Supplem., I., page 967.

pictures used in public worship and such as may lawfully circulate among the faithful with a view of increasing their devotion. Hence not every representation approved as rightly expressive of Catholic devotion is therefore a suitable subject for the altar. An example of this is the well-known symbol of the two hearts representing the Sacred Heart of Our Lord and that of His Immaculate Mother, the latter with a sword piercing it and surrounded by a wreath of roses. The S. Congregation was asked whether this emblem could be approved and tolerated. The object of the question, which came from a professor of theology in one of the French seminaries, was apparently to ascertain whether the fact that these two hearts were joined together and surrounded by the same circle of rays did not convey the idea as if the two persons of Our divine Lord and His Bl. Mother suffered no distinction. The S. Congregation answered that, while the representation was perfectly lawful for private devotion, it could not be placed upon the altar: "Ejusmodi emblemata privata ex devotione permitti posse dummodo altaribus non apponantur."[1] The reason of the distinction will be plain if we keep in view the object of images in Catholic worship; for, whilst no well-informed Catholic would misunderstand the meaning of the picture, as if it expressed equality of worship due to Our Lord and His virgin mother, it might be falsely construed by others. It will be more easy to understand this caution if we keep in mind the object of images in Catholic worship. This object is on the one hand to edify, on the other to instruct. Many representations, especially those of a symbolic character, will elicit devout thoughts in him who by reason of a previous disposition readily enters into the spirit of the devotion which they reflect. To others they are meaningless, and sometimes do even positive violence to their natural though probably untrained feeling of reverence. Thus the late Dr. Brownson had, we are assured, no particular sym-

[1] Decr. auth., 5 Apr. 1879, n. 5780.

pathy for the devotion of the Sacred Heart in the form in which most of us so highly prize it; yet it would be unjust to say that he did not ardently love Our Lord, which is to say, His Sacred Heart. In ancient times the Church kept certain of her doctrines a secret (called *arcanum*) from those who had not been sufficiently instructed, lest they might be tempted to underestimate or even revile what they did not understand. To-day, whilst the use of the *arcanum* is no longer retained in the letter, its spirit is still preserved in the liturgy of Catholic devotions. Hence, the images, statues, etc., placed upon our altars, where they are seen by all, are to be expressions of dogma rather than devout sentiment; they are to tell facts, whether of faith or sacred history, speaking plainly to all who profess the Catholic faith, rather than present symbols in the interpretation of which those who are weak may readily err.

About the image of Our Lord exposing His Sacred Heart there is no question of its lawfulness in public worship. Moreover, those who pray before it obtain special indulgences.[1] From this must be distinguished another image, representing Blessed Margaret Mary adoring the figure of the Sacred Heart.

In 1877 the S. Congregation of Rites was asked whether it be lawful to expose to public veneration the image or statue of Our Lord showing His Sacred Heart to Bl. Margaret Mary, who kneels at His feet. The answer was: Not without consulting the Holy See, according to the decree of Pope Alexander VII. of 27 Sept., 1659.[2] Looking at the decree of

[1] Qui templum, oratorium, seu altare, ubi sacra Cordis D. N. J. C. imago publicæ venerationi decenti forma quæ convenit, ut moris est, exposita habetur, pie inviserint necnon per aliquod temporis spatium juxta mentem SS. Deum oraverint, Pius VI., die 2 Januar. 1792, Indulg. 7 annor. totidemque quadrag. concessit.

[2] An publicæ venerationi, prouti in pluribus suæ Diœceseos locis jam obtinet, exponi possint simulacra, seu statuæ D. N. J. C. suum cor sacratissimum monstrantis Beatæ Margaritæ Alacoque ad ejus pedes provolutæ?—Negative, inconsulta Sede Apostolica, juxta Decretum s. m. Alexandri Papæ VII, die 27 Sept. 1659. Atque ita rescripsere ac servari mandarunt die 12 Maji 1877.—Vd. Decr. auth., n. 5693.

Alexander VII. to which the Cardinals refer we find that it interdicts public veneration to be paid, as it were in the name of the Church, to saints who have not yet been solemnly canonized, although they are called and honored by the title of Blessed. The Church wishes to maintain in her cult the distinction between saints whom the faithful may indeed honor, as certainly possessed of the heavenly beatitude, but who have not as yet obtained that solemn sanction by which they are placed upon her altars. She may give such sanction to local churches and for special reasons. In fact, she does so in this case, when she allows the Mass of Bl. Margaret Mary, as it is found in the Roman Missal "pro aliquibus locis," to be celebrated in certain places, in which case the image as above described may lawfully be placed over the principal altar, as the S. Congregation has expressly declared.[1] There is, then, no doubt that this image may be placed over the altar wherever the Mass of Bl. Margaret Mary (25 Oct.) has been granted, as is the case in numerous religious communities and confraternity churches and chapels. Nor do we think that the intention of the Church is to have such images entirely banished from holy places, so long as they do not invite the faithful to direct veneration, as would be the case where they are placed in the sanctuary or over the altar. The decree of Alexander VII. says, it is true: "Beatorum imagines etiam non principaliter et uti supplices appositæ." But that this is not to be taken in its strictest interpretation is evident from the manner in which the following clause was dispensed with: "Quod ibi indultum fuerit per Sedem Apostolicam imagines, simulacra pictasque tabellas in ecclesiis poni et coli posse, in pariete tantum, non autem super altare collocandi facultas concedatur." A few months after this Bull, and under the same Pontiff, the question whether it be lawful to expose "imaginem et simulacrum nec non votivas tabellas super

[1] An ubi indultum fuerit ut Missa de aliquo Beato celebretur, liceat ejus imaginem et simulacrum nec non votivas tabellas super altare exponere?—Resp. S. C. R. *Affirmative.* Die 17 Apr. 1660; Decr. auth. no 2046.

altare" wherever the Mass had been sanctioned, was, as we saw above, unconditionally answered *Affirmative*. The meaning of this Bull, as we take it, salvo meliore judicio, is that the Pontiff not only excludes all direct and public veneration in Catholic worship, such as would have the character of prayer to the Blsssed, but likewise anything which might elicit from the faithful such demonstrations of veneration in public as would seem to assume and anticipate the final act of canonization.

For the rest, this image of the S. Heart, or rather of Bl. Maragaret Mary adoring the S. Heart, is fully approved, both for private devotion and public exposition, outside of the church or chapel. Certainly any unbecoming or unnatural details, such as are occasionally found in reproductions of this picture, are out of place and fall under the judgment of the Ordinary. Nor is it really necessary to remove from the walls of sanctuary or church the image of Bl. Margaret Mary wherever there is a good reason to have it. In churches dedicated to the S. Heart it is a favorite altar-piece, and elsewhere it would only be requisite to solicit the Bishop's leave and through him request the S. Congregation to retain the image. The only object of all this legislation, as we have intimated sufficiently, is to prevent excess in matters of devotion, where, as in all other things, it frustrates the good which is intended.

INDULGENCES.

The Indulgences attached to the Devotion of the S. Heart are sufficiently known or accessible to dispense us here from repeating them. We merely take occasion to call attention to the error of attaching certain indulgences[1] to the favorite ejaculation: "Sweet Heart of Jesus, be my love," which is frequently found in prayer books, on pictures, etc., sometimes with the legend: "Pius IX., 13 May, 1875." It may be supposed that the above form of invocation was presented to

[1] 300 days each time and a plenary once a month.

the Holy Father for the purpose of attaching an indulgence thereto and granted by him. It appears, however, that it was not presented to the Secretariate of the S. Congregation of Indulgences for registry, and hence is not to be found in the authorized edition of the Roman Raccolta. According to decree of Benedict XIV., renewed by Pius IX. himself, the above-mentioned omission annuls the indulgence.[1] The general belief, however, that the prayer is indulgenced, and its popularity, make it desirable to have the Indulgence revalidated.

BENEDICTION.

No more the organ vents its clamorous praise:
The trembling air a moment dubious clings
To arch and ceiling; as on winter days
The brooding snow-storm swings
Silent above; then falls in curious maze
Of flaky echoings!

Now thrills the heart with longing thro' and thro',
In the veiled presence of the Deity:
O hidden God! more hidden yet from view
Than erst on Calvary,
Thou makest still Thine elder promise true,
And drawest all hearts to Thee!

And yet but darkly in this Sacred Bread,
As through a glass, Thy glory we may trace:
Ah! what were Thabor's splendor there instead,
And plenitude of grace;
And this poor heart, or living yet, or dead,
Might see Thee face to face!

[1] Nouvelle Revue Théol., Tom. xxi., n. 6, p. 686.

Nor even thus in glory ; but as when,
With mien of one that patient suffereth,
A Son of man, Thou walkedst among men ;
Or with Thine every breath,
In words of power unwrit of angels' pen,
Commandedst Sin and Death.

Yet seeing not, we see ! and sweetly render
Incense of praise ; nor ever question " How ? "
But know and feel, O God ! Thy Presence tender,
Veiled as we see Thee now,
As though we gazed, lost in the lightning splendor
Of the Eternal Brow !

HUGH T. HENRY.

A MODEL SEMINARIST.

Life of Father Charles Sire of the Society of Jesus. A simple Biography compiled from his writings and the testimony of those who have known him best. By his Brother, Rev. Vital Sire, Professor of Moral Theology at the Theological Seminary of Toulouse.

One day, not very many years ago, the parish priest of Saint-Jory, a pretty village in the South of France, not far from the Pyrenees, passing along the market-place, saw walking before him a little man, who, though not quite twelve years of age, was measuring his steps with the serious air of one who has to solve a difficult problem. " What are you doing child," said the priest, " why so serious ? "—" I am thinking, " answered the boy.—" Thinking, and of what ? " I am thinking that if I go to Polignan this year, I ought to study very hard; as you know, sir, we are a large family, and the education of so many will cost my parents many a sacrifice."—" You are right, my boy " said the priest, caress-

ing him, "persevere in these sentiments, and you will some day be an honor to your family."

The young sage went to the Preparatory Seminary of Our Lady of Polignan, which is situated near the railroad station of Montrejeau, in the lovely valley of the Upper Garonne. Charles Sire, as our hero is called, brought with him to the Seminary a spirit of perfect docility. He did not think that he was very good, but he was going to do whatever his superiors, or those whom he considered more exemplary than himself, might point out to him. He had indeed a gentle and courteous manner towards others, and what made him soon very much liked by his companions was a certain quiet thoughtfulness, which he showed occasionally when any one required a service. On the other hand there was nothing sleepy in him. He had an ardent nature, and beneath the boyish calm of his deportment in the hall and during class or study hours, there was an air of quick decision, which told of courage and the power of sacrifice, a trait which became more apparent in the games at recreation. When still a child, he once sent a letter to an elder brother, who afterwards became his teacher at the Seminary. To show his affection, he pricked a vein, and with his blood wrote the following simple lines: "I love you very much, my dear brother, and to prove it I write this letter with my blood. Adieu." Perhaps this incident conveys a better idea of his generous disposition and a certain delicacy of sentiment in his soul than a larger description would do. He always studied very hard; at least such is the testimony of some of the companions of his Seminary years who are still living. He may have done so as much from a sense of filial duty as from love for books, for Marcel, his brother and professor, appears to have been quite a hard taskmaster. Young Charles was obliged to give five hours daily to his books, even in vacation. However, he never demurred or flagged. He had made up his mind from the outset that he would cheerfully do whatever was prescribed

by his superiors, and he held on to the resolution, sanctifying it by inwardly protesting that he meant to please first of all God, and not men, as the spiritual director had advised the boys to do. With the spirit of obedience comes the grace of habitual self-restraint, which is to say, a constant mortification in little things, which, imperceptibly growing in the soul, fits it for heroic actions. Nothing, indeed, has so powerful an effect in fashioning a strong character as the habit of obedience. It is the one quality in a youth which stamps him as a ruler and leader in the future. Surely, this must be the meaning of the inspired writer when he tells us: "The obedient man speaks of victory." By this virtue Charles exercised a silent but strong influence over his little fellow-students. He was not particularly austere, as we said, but he kept the rule. "Fidelity to the rules," wrote Bishop Dupanloup in his notebook when he entered St. Sulpice as a student, "fidelity to the rules—without this no virtue in the Seminary is possible." [1]

One point of his rule to which he attached the greatest importance, says his biographer, was silence. Whether the exercise at which he assisted was presided over by his superiors or one of his fellow-students mattered little to him; if silence were prescribed, he kept it inviolably, and never spoke without permission. Later on, in the Theological Seminary, it was the same; fear of displeasing a fellow-student had no weight in inducing him to the slightest deviation from the fundamental rule of silence. "On taking up the study of philosophy," says one of them, "I was put with Charles in a room where there were four beds, two of them occupied by two students who, though good and well-behaved in the main, were by no means scrupulous in observing the rule—one especially, who gave up his cassock at the end of the year. Hoping to gain him by gentleness, Charles would smile at his confrère's innocent nonsense, but never once did he break silence to please him."—"One day," says

[1] Life of Mgr. Dupanloup, trans., vol. I., p. 61.

Father Briot, "as he was returning to his room from evening class, modest and recollected as usual, he was confronted by a fellow-student, who, otherwise good and amiable, but more frolicsome at times than the rule allowed, had resolved, it seems, to try the patience and charity of our dear brother. First he mimicked Charles's pious gravity, then pushed him to the right and left of the corridor, and finally blocked his way. To be sure, it was all done good-humoredly, yet few would have preserved their composure as did Charles. . . . .Finding all his resources fail, the young scamp at last cried out, "It's no go!" And he was right. Afterwards, at recreation, the mischievous friend said to Charles: "I fear you have a grudge against me; I meant only a little fun." "No, I have no reason to be angry," answered Charles, "but I really think you ought to observe the rule better; you would be happier, and God would be more pleased with you." Thus throughout his whole Seminary-course obedience to the rule was the constant aim, as likewise the principal mortification, of young Charles. It was the secret cause of his ever happy and joyous manner. Fathers Lacomme and Senac, who were with him in the Preparatory Seminary in those days, tell us how he used to enjoy the cold winter days, which are sometimes very severe in this region, it being close to the mountains. When there was no fire, and he happened to see a student standing in some corner, disconsolate and shivering, he would rush up to him and provoke him to a lively tussle, by which the circulation of the blood and good humor were frequently and simultaneously restored. He was most ready for lusty sport on such occasions, although the older students used to see through these schemes; for the little fellow had, as his biographer expresses it, in reality no fancy for such games, preferring the relaxation of a sedentary kind; and herein he did violence to his own inclinations in order to follow the spirit of the rule and to render service to others. (pag. 35.)

It was whilst in his second Latin and Rhetoric class that

he developed more marked signs of his future vocation, and began to show that fervent love for souls which is one of the characteristics of those who are truly called to the priesthood. He had completed his sixteenth year when he began his humanities. His studies were under the special protection of Our Blessed Lady, to whom he bore a very tender devotion. "Poor Charles! I see him now, everywhere as of yore—in recreation, in the evenings during the month of May, when he would speak so joyfully and affectionately of the Blessed Virgin." (pag. 39.) Another companion records his remembrance of the young student's beautiful love for the Mother of Our Saviour thus: "If there be a time when enthusiasm must needs prove contagious, it certainly is on distribution day, when, crowned and bearing their prizes, the scholars are surrounded by their relatives and friends. Yet, just amidst such excitement and joy, did I see Charles, the year of his second Latin and Rhetoric, calmly join some friends he had sought out amid the tumult and say to them with a mysterious air, easily understood by those who knew him: 'Let us go to the chapel for the last time and lay on the Bl. Virgin's altar the ribbons around our prizes; we must separate in her presence.—None of us have ever forgotten the silent tears of that adieu, nor the poetic charm of that first love at the feet of our good Mother. As for me, my heart reverts continually to those early friendships, that sanctuary, the tenderness of those impressions, and the enthusiasm that filled us youths of eighteen; and I know that this memory abides with me as a never-failing fountain of benediction, strengthening and encouraging me when weary, and urging my faltering steps in the path of perfection." (pag. 39).

It is needless to say that, as he grew older, this habitual spirit of devotion left its decided mark upon his exterior. It was a pleasure and an edification to look upon him, and his mere presence checked and corrected many a rude outburst

among his companions. This, too, is one of the fruits of the exercise of interior virtue. It acts upon others without being conscious thereof or making any particular effort in that direction. The veil of virtue is modesty. It hides the former, it is true, but at the same time lightens the effect of its beauty and preserves so to say its perfume. "He was in the second Latin class," says Father Dupuys, "when I entered Polignan. The impression produced upon me by his appearance is still quite fresh in my mind. There was a mingling of sweetness, goodness, and affability which served as a veil to something I could not tell, but the influence of which I felt." One of his teachers during this period says of him: "I remember perfectly his unwavering sweetness of manner, his blind submission, his eagerness to execute my wishes. I do not know that I ever heard a complaint about his conduct or work, and I never had to correct him for any bad tendency; on the contrary, his behavior was such that I used frequently to place him near some of the more giddy and thoughtless pupils, in hopes that his good example might happily influence them." Another of his professors tells us that of the many boys who passed through his class during the space of thirty-three years, he knew but two who during an entire year never once were known to have violated the rule of silence. One of these was Charles Sire. Having completed his seventh year in the Preparatory Seminary, he went home in order to prepare for the higher seminary. During the vacation he made a pilgrimage to the shrine of Our Lady at Garaison, to thank her for many past graces and also to obtain her special protection for him in his studies of philosophy and theology. Those who observed him in vacation were struck with the manner of the young student, especially when he received Holy Communion in the parish Church or served about the altar. They also speak of the great respect he showed his parents and the modesty and reserve in his conversation with those whom he had occasion to visit whilst at home, all of which strengthened

the general impression that this boy was truly called to the sanctuary and priesthood.

The theological seminary to which he had to go was at Toulouse. We are told that on entering it Charles put before him one only aim, namely, to become a good priest. This, of course, included the necessary preparation for the high estate of God's special service in the sanctuary. He again resolved to strive at being a perfect seminarist. He had no idea, indeed, of doing extraordinary things. Like that lovely patron of youth, St. John Berchmans, he said to himself: "For me the best of all penances shall be the ordinary life." When others seemed diffident and discontented, he would answer: "It seems to me very easy to become saints—we need merely observe our rule, which is for us the infallible expression of God's will." (pag. 53.)

Regarding all his superiors as the representatives of God, his respect, docility, and gratitude towards them never flagged. "This filial affection," says his biographer, "which he testified for his teachers during his stay at the seminary, by unequivocal marks of esteem, love, and reverence, never grew cold; and all through life he was pleased frequently to give expression to it." He likewise bore a sincere affection toward his fellow-students, all the more deep and lasting, because it rested upon the supernatural principle by which he sought to benefit them. "I shall never forget," says one of his fellow-students in the larger seminary, "the angelic expression of his face when he spoke to me of unity and charity among brethren. Oh! the beautiful life of the seminary, he would say; it is here we realize that admirable expression of holy Scripture: 'Behold how good and how pleasant it is for brethren to dwell together in unity.'" There was in his conduct nothing exclusive. He walked or talked at recreation with any one who chanced to be his companion. "In his appearance he was scrupulously neat and clean," says one of his room-mates; "his cell, his clothing, all

his effects were ever in perfect order. His note-books were admirable specimens of neatness." "The life at our seminaries," says Father Houbart, superior of the Theological Seminary in Angers, "is not that calculated to produce virtues commonly called brilliant. The best seminarians are they who make little display in spiritual matters, quietly working out their sanctification, whilst practising the beautiful maxim inculcated by the author of the *Imitation*, 'Love to be unknown and to be accounted as nothing.'" A trait which was very remarkable in Charles Sire, was his quick regard for the comfort and pleasure of others, manifested on so many occasions and under such a variety of circumstances that it won him the admiration and gratitude of all around him. When there was any complaint he would at once devise a remedy, or reason in his irrefutable and kindly way with those who were inclined to grumble. "I never heard him criticise the conduct or judgment of his superiors," writes one of the priests who was his fellow-student.

Charles was not a brilliant student. If we may believe his own account of himself, it cost him immeasurable difficulties to master the sciences. "Mental labor," he says, "has always been wearisome and fatiguing to me, so that I cannot apply myself seriously any length of time, without feeling it. It is thus especially in the evenings, the time at which I have least relish for Dogma and Hebrew. During the winter I suffered from cold, headaches, and for several days from violent palpitation of the heart; and in Lent it was the same. Add to these obstacles the difficulty I have with Latin, my deficiency in the philosophy course, a lack of clearness in the lessons of one professor, and a lack of precision in another, the weariness and fatigue consequent on a perusal of the class-notes, some of them rather puzzling, and you will have an idea of what efforts and sacrifices study costs me." (pag. 179) However, we may take this account with a grain of salt, as they say, or lodge a good part of the blame

upon the want of clearness and precision in the professor to whom he alludes. Father Bascourret, his teacher in philosophy, gives us the following judgment concerning his pupil, which is probably the more trustworthy of the two. He says: "Without having what is usually termed quickness and clearness of perception, or even a very ardent love of knowledge, he was capable of success in the more serious studies, and he had really an especial aptness for philosophy and theology by reason of his sound judgment, good memory, and truly practical mind, which never sacrificed the main object to what is merely accessory, nor sought to entangle itself in systems. Yet, to attain this success, effort was necessary, and innumerable were the obstacles which hindered energetic and continuous study on his part."

However, we are told that his note-books give evidence that aside of the necessary studies included in the course of ecclesiastical sciences, he managed to obtain a varied store of general information on all kinds of useful subjects. It was his maxim to neglect nothing, and, as Ecclesiasticus says: *Particula boni doni non te prætereat.* Let no good gift pass thee by. Hence, says his biographer, he appropriated mentally all that he heard or read. Nothing escaped his attention, not even things apparently most indifferent, such as Reviews, Annals, etc. His journals and note-books were filled with most valuable and beautiful extracts. (pag. 181.)

But we may not delay any longer upon the edifying details in the life of this exemplary student. Later on he was called to higher perfection. The practice of obedience had prepared him for sacrifices which he had never suspected in his earlier days; when they confronted him, there was no hesitation on his part in accepting them. He subsequently entered the Society of Jesus.

We should not, however, think this sketch complete without referring to the manner in which he looked upon and acquitted his duty as subprefect. We have some memoranda

wherein he traced certain resolutions in regard to this office, and which are among the things published by his brother. Towards his scholars he would be "uniformly dignified, gentle, modest." "In recreation," he writes, "I will not avoid such students as are uncongenial to me; on the contrary, repelling immediately any unfavorable thought regarding them, I will endeavor to show myself especially kind and considerate towards them. I will not only be very exact myself in keeping every point of the rule, punctual in obeying the first sound of the bell, but strive my utmost to have my students do the same." As regards his superiors, he wrote: "I will ever strictly adhere to authority, sustaining it under all circumstances, and frequently consult those who are placed over me." The maxims which he kept principally in view, and by which he proposed to be guided, were comprehended in few words as follows: "Activity, fervor, sacrifice. Be energetic in all things. *Age quod agis.* Mercilessly eschew all reading prompted by mere curiosity." (P. 168.) Singularly enough, almost the same words are to be found in the note-book of young Dupanloup, written when he was preparing himself for ordination. We read there: "*Age quod agis.* Do little, if need be, but do it well. Be *thorough* in everything. *Multus labor, multa in labore methodus, multa in methodo constantia.* One essential point in reading is to choose good models. *I will never read a doubtful book.* I shall take notes on all I read, and never hurry over it. If I do, I will not digest what I read. I will never read anything from mere curiosity."[1] We see here how the same rules, the same principles suggest themselves to those who strive after great things and in reality accomplish them. Charles, whilst subprefect of his band of students, was at the same time prefect of music and store-keeper. All these duties kept him constantly employed; and he assures his mother, who was very anxious concerning him, as she knew he was suffering from habitual ill-health, that this is the cause why he

[1] Mgr. Dupanloup's Second Year at St. Sulpice. Life, transl., l. c., p. 63.

writes her but rarely. "I am prefect of the corridor and courts," he says, "and must be always on the alert to see that silence is observed at the appointed times, and all other stipulated regulations of the house observed." In this he was extremely exact. Yet his considerateness, the gentlemanly manner in which he invariably corrected any error as soon as it came under his notice, made him greatly respected. Some did not at the time appreciate these methods in their prefect, but in later years they gladly acknowledged the benefit which they derived from the timely monitions of Charles Sire. There was nothing rigid, nothing forbidding in the manner of his supervision. He was uniformly kind, but without the slightest weakness or tendency to human respect. "Thanks to the salutary effects of obedience," says M. Beaune, "he knew how to clothe his beneficence with that character of authority befitting it; and he who must needs be always on the alert throughout the college, watching whatever went on, detecting the least disorder to remedy it, and seeing that all was in harmony in the workings of this living machinery, once appointed to the duty of maintaining order in the house, most scrupulously fulfilled it." "His duty placing him in the midst of his pupils, he never lost sight of them for an instant; in the dormitory, the chapel, the refectory, the corridors and passages, during their recreations and walks, his eye was ever on them, kind and watchful."

"And how many dangers did not his wise vigilance ward off his charges, the commission of how many faults did it not prevent, even on occasions the most likely to lead us astray; for instance, on great holidays, when we all went out to enjoy ourselves, our youthful natures bubbling over with exuberant spirits, what was it but his gentle solicitude, acting as a salutary check, that restrained us within bounds and forbade our participation in those disorderly outbursts not unfrequently ending in disobedience and accident or disaster of some sort?" A young Spanish student, who

came to the college at this time, speaks with especial tenderness of his prefect. "On entering La Sauve I was quite young, nearly the only one of my nationality, and utterly ignorant of the language of my companions. I tell it reluctantly, but few of them seemed to feel for my situation, and, indeed, I experienced from some of them vexations and annoyances, which their subsequent behavior, however, caused me to forget. Indulged and spoiled as I had been at home, even the warmest welcome from all at my new abode could scarcely have softened the rigors of the sudden transition from the family circle to college life. The Fathers evinced great interest in me and showed me many kindnesses; but of all persons none could have been more thoughtful and considerate of me than Father Charles.—Divining how much I suffered, he promptly took measures for my relief, showing great and constant interest in me, protecting me more than once from the pranks of my little comrades, making efforts innumerable to divert my mind, striving to render the rule easier, and assisting me to follow my class in studies. Even later, when the first clouds were dispelled, I found him always disposed to grant me any privilege not opposed to the discipline of the school; although, being a true and sincere friend, having my real interest at heart, I often experienced the less agreeable but equally salutary effects of his friendship in the various admonitions, gentle or otherwise, the severe reproaches and even punishments he gave me in his untiring efforts to correct my faults, which I remember with gratitude."[1] But we have reached the limits of our sketch. Charles Sire became a priest, fervent and true. God allowed him but a very brief career in the sacred ministry. He was sent to the foreign missions and died at sea, buried by the simple sailors in the deep, without ceremonial pomp, without a headstone to mark his grave in mid-ocean; but the image of his fidelity and holy life are

[1] Letter of Senor de Lardizabal, page 165.

graven in the hearts of those who spent their days with him in the Seminaries at Polignan and Toulouse.

THE ANTIPENDIUM.

THE principal altar of the Catholic Church is both a table, the Eucharistic banquet of the *Agapæ* or love feast, and also a sepulchre. On it is laid the spotless lamb whence the soul is fed in Holy Communion. On it is also kept the eternal victim, wrapped in the sacred species, slain daily in unbloody sacrifice—yet living in the Tabernacle, a perpetual hostage to redeem the world deserting its Father's standard. Even though the Blessed Sacrament is not continually kept on the altar, the relics of the martyrs are there enshrined in stone, by which the Church wishes to symbolize the union of the Victim on Calvary with those who present their "bodies a living sacrifice," *quorum reliquiæ hic sunt.* The apt decoration of so sacred a repository is clearly a duty if it were not also an instinct of sacerdotal love. In regulating the details of this decoration the Church has a double object in view: of worshipping God and of instructing and edifying her children.

The general Rubrics of the Mass [1] prescribe that the altar be of stone, etc., and "likewise ornamented with an antipendium of the same color, if possible, as that indicated by the feast of the day or the office." The antipendium is a veil hung in front of the altar, or, where the latter stands free, as is now rarely the case in our churches, surrounding it on all four sides. Hence we find it called *antipendium*, or *velum*, or *vestis*, or *frontale altaris.* Rubricists generally, following the interpretation of the S. Congregation in various decrees on this subject, teach that if the altar be of precious material, and its front artistically wrought in marble, wood, metal, or

[1] Miss. Roman. Rubr. General., Tit. XX.

the like, the antipendium is not required. [1] Nevertheless, to supply a suitable decoration for the altar in the absence of precious material is not the sole purpose of the antipendium. Its further object is to indicate the special character of the festival or season which the Church celebrates in her mystic cycle of the ecclestical year with varying solemnity. This is done both by the color and also by the more or less highly ornamental character of the design. As in the vestments which the priest wears in the celebration of the sacred mysteries, so here the white or golden color indicates the triumph of innocence, and is worn on the great feasts and the anniversaries of virgins and confessors. Red reminds us of the martyr's sacrifice or the burning flood of the holy spirit which carries the soul along on its sacred bosom. Green tells the troubled Christian as he enters the temple gate that there on the altar dwells perennial hope, which faith engenders through Him Who has said: "Come to me all ye that labor and are heavily burdened." Purple, like the ray of the sun mingling with the shadow of night, speaks to the soul of the necessity of penance, of the fact that through darkness we come to light; and finally, black brings before us the grief of death. On occasions of great solemnity the antipendium should be more costly and beautiful, unless it be removed entirely to show the more magnificent decoration of the altar itself. In general it should harmonize with the office or rather with the Mass of the day; but if not changed each day, we are to do so on Sundays and holy-days of obligation, since the faithful will thus be prepared to take notice of the festival. [2] Authorities on the rubrics hold, as we said above, that the use of the antipendium is not of obligation in cases where the altar front is otherwise becomingly ornamented.

[1] Requiritur ut anterior pars altaris decenter ornetur, nisi altare auro vel lapide pretioso ornatum aut per modum tumbæ confectum sit.—De Herdt, *Praxis*, Vol. I., n. 180.

[2] Color altaris pro officiorum diversitate juxta rubricas missalis mutari quotidie debet aut saltem diebus dominicis, festis de præcepto ac duplicibus.—De Herdt, l. c. n. 154.

"Usus obtinuit ut sine pallio altaria esse possint dummodo anterior pars eorum sit congruenter ornata." [1] Although the antipendium, when used, should correspond with the office, allowance is made for certain circumstances under which this would not be necessary. Thus, if benediction of the Blessed Sacrament or procession immediately precedes or follows the Mass, the antipendium for the latter need not be changed, although its color be not that (white) which is used for the ritual of the Blessed Sacrament. This has been decided by the S. Congregation of Rites. [2] Black is excluded on the altar where the Blessed Sacrament is actually preserved, i. e., both the antipendium and the veil covering the Tabernacle are to be violet for the celebration of Requiem Mass, although the other decorations of the altar may be black. [3] The object of this distinction is to call forth prominently the effect which the real presence of Our Lord in the Blessed Sacrament has upon our earthly sorrow.

The material of the antipendium is nowhere expressly prescribed. [4] Its costliness will naturally depend on the circumstances of each church. As regards the patterns of ornamentation, there is no especial rule limiting the use of symbols or images, provided they be expressive of the truth which the altar and the antipendium are intended to represent. Christian decorative art is above all others rich in designs of this kind. A well shaped cross will in all cases serve as a suitable centre piece; but other figures, such as the holy Infant for Christmas, the Pelican for Passiontide, the Lamb or Phœnix, or a representation of the Last Supper for the Paschal season, the Dove for Pentecost, and a multitude of other sacred images, emblems, or monographs according to the different feasts or sacred season are more directly signi-

[1] Ephemerides Liturgicæ, Vol. I., p. 199.

[2] Annecien., 1 Dec. 1882; Decr. auth., n. 5855, I.

[3] Tum sacri Tabernaculi conopeum tum pallium altaris esse debent violacei coloris. —S. R. C. 1 Dec. 1882; Decr. auth., n. 5858.

[4] De antipendii materia nihil præscribitur, hæc tamen decori ac gravitati ecclesiæ semper respondeat.—Ephemerid. Lit., Vol. I., l. c.; cf. De Herdt, vol. I., n. 167.

ficant. Forbidden are black antipendiums ornamented with skulls, crossbones, and the like.[1] It goes without saying that whatever savors of tawdriness or the fashion of the hour is out of place in the sanctuary; still, a pastor may find it necessary to make use occasionally of all his tact and decision in preventing the zeal of generous and pious ladies from exhibiting their individual tastes in the decoration of the altar and its visible surroundings. Propriety of design for the church is a thing which good models rather than personal predilection should regulate.

For the rest, no limit is set to the costliness and beauty, whether in stuffs or design, of the antipendium. "Gold, or silver, or silk beautifully interwoven with gold and in the color of the day," are what the ceremonial mentions as the proper material.[2] Some of the old basilicas exhibit in this line marvelous pieces of work, made by the devout hands of highborn women and representing in some cases the wealth of a family-fortune. An antipendium in St. Peter's at Rome, presented by the emperor Constantine, weighed 350 pounds, and was wrought of pure gold and silver thread, garnished with pearl and precious stones.

There is no blessing required for the antipendium;[3] although it can be blessed together with other vestments.[4]

THE LITURGIES OF THE WESTERN CHURCH.

JUST now, in view of the proposed Liturgical Congress to be held this year at Rome in honor of St. Gregory the Great, who might be styled in some sense the Father of Litur-

Omnia paramenta tam altaris quam celebrantis et ministrorum librorum et faldistorii sint nigra, et in his nullæ imagines mortuorum vel cruces albæ ponantur.—Cærem. Episcop., Lib. II., cap. xi., n. 1.

[2] Cærem. Episcop., Lib. I., c. xii., n. 11.

[3] Benedici non debent velum calicis, bursa, *antipendium* et manutergium.—De Herdt., I., n. 168.

[4] Amberg, *Past. Theol.*, II., 365, 969.

gical Science, a brief survey of the history and the characteristic features of the various liturgies in use in the Church will prove of especial interest to the readers of the *Ecclesiastical Review*. The object of the Congress so far as it is known will be not only to promote the study of this branch of ecclesiastical discipline but also to harmonize practically those differences in the public worship of the Church universal as spring from local tradition rather than from fundamental conditions of race and country. The study of Liturgy has indeed received considerable attention on the part of theologians within the last few centuries. To satisfy ourselves on this point we need only mention such names as Bona, Gavantus, Zaccaria, Merati, and others whose tomes bear witness to the erudition and patient research of their authors. Few of us have access to or, in any case, the time to peruse these learned sources, and we propose to condense in readable form what may there be found scattered in various parts.

Every well organized community has a constitution and laws by which it is governed. It is not surprising, therefore, that in the Church, the most perfect of all societies, we recognize this fundamental requisite of good government. In all her departments she prescribes most minutely the order to be observed, but she does so with particular care in regard to the actions of her divine worship. Liturgy may be defined as a complex of all the words, actions, and articles introduced by competent authority to regulate her external worship. It comprises two kinds of regulations, namely, rites and ceremonies. The words "rites" and "ceremonies" are derived from the old Romans.[1] The latter term, according to Macer,[2] signifies the action itself, whereas the former has reference to the manner in which the prescribed action must be performed.

[1] They called the books which contained the order and form of their ceremonies *Libri Rituales*. (*Dict. Facciolati and Forcellini*). *Ceremonies*, from the town of *Cære*, in Tuscany, whose inhabitants kindly received the Vestal Virgins after the sacking of Rome by the Gauls. (*Valerius Maximus*, Lib. I., cap. 1.)

[2] Hierolexicon, *v.* ceremonia.

Suarez, Bellarmine, Quarti and others consider on the other hand as rites the essential parts of the Mass only,[1] and as ceremonies all the other actions and prayers which were introduced by the Church.

The origin of religious rites and ceremonies may be traced to the creation of man, for it is an incontestable fact that there is no nation without its peculiar rites, according to which it pays homage to its true or false God. A desire to appease an offended majesty, or to render thanks to a propitious deity seems to be implanted in the human heart. Hence from the beginning we find sacrifices offered to a superior being, to whom nations believed themselves indebted for favors received or calamities averted.

The Church, sensible of the necessity of rites and ceremonies to excite in the hearts of the faithful veneration for divine things, to elevate their minds to heavenly things, to nourish their piety, foment their charity, strengthen their faith, increase their devotion, and to inspire them with the highest esteem for religion, and, moreover, expressly commanded by Almighty God, carried out this principle in all her services, and in a special manner in the adorable sacrifice of the Mass, at once the central and culminating doctrine of her faith. Her belief concerning the Blessed Eucharist is the same everywhere, and consequently the essential parts of this sacrificial rite, the Offertory, Consecration, and Communion, are to be found in all her Liturgies; but in the performance of the Sacred Mysteries she accommodates herself to the customs and genius of individual nations. Like St. Paul, she makes herself all to all, in order to gain all to Christ. Hence the origin of Liturgies, of the various rites and ceremonies, with which she celebrates the August Sacrifice.[2] These Liturgies may be grouped in two general

[1] Offertory, Consecration, and Communion.

[2] Another reason may be assigned for the diversity of Liturgies, viz., that during the days of persecution it was impossible for the pastors of the Church to meet, and by their united efforts to secure uniformity.

classes, those of the *Eastern* and those of the *Western* Church. Down to the ninth century there were four great Liturgies in use in the West, the *Roman*, *Ambrosian*, *Gallican*, and *Mozarabic*.[1]

ROMAN.

The Roman Liturgy is that which is used throughout the West, if we except a few churches in Milan and Toledo.[2] It is employed also in many parts of the East, subject to the Vicars Apostolic of the *Latin Rite*. The tradition that St. Peter is its author is universal. Having established his See at Rome, which was to be the mother and teacher of all the other churches, it was necessary that he should prescribe a definite norm to be observed in offering the Holy Sacrifice. Innocent I., in his letter to Decentius, Bishop of Gubbio,[3] and Vigilius writing to Profuturus, Bishop of Braga,[4] give evidence of the universality of this tradition, which Honoré de Ste. Marie shows to have been constant.[5] The nature of this Liturgy, according to some authors, is described by

[1] There is a great diversity of opinion concerning the time in which these Liturgies were first committed to writing. Mabillon, *De Liturgia Gallicana*, is of opinion that none were written in the first three centuries; *Lienhart, De Ant.* Lit., cap. III., § vi., *Argentorati*, 1829, Renaudot, *Præf. ad Lit. Orient.*, Tom. I. c. v., not before the fourth century; Le Brun, *Tract. de Missa*, not before the fifth century; *Lienhart, ibid.*; Card. Bona, *De Rev. Lit.*, Tom. I., c. viii., and Gavantus [Merati] *Comment. in Rubr.*, Pars. I., § 4, on the other hand, give very good reasons for supposing that they were written during the first centuries.

[2] At Milan the *Ambrosian* is used, and at Toledo the *Mozarabic*.

[3] Quis enim nesciat aut non avertat, id quod a Petro, apostolorum principe, romanæ ecclesiæ traditum est ac nunc usque custoditur in omnibus debere observari.—*Epist. RR. PP., Coustant, Paris*, 1721, col. 856.

[4] Nulli dubium est quod ecclesia romana fundamentum et forma sit ecclesiarum, a quo omnes ecclesias principium sumpsisse nemo recte credentium ignorat.—*Sacros. Concilia—Labbei et Cossartii studio*, Paris, 1671, col. 313.

[5] Cependant la tradition constante nous apprend que S. Pierre et S. Jacques ont donné, au moins de vive voix, et par leur exemple, le modèle de toutes les Liturgies dans l'Eglise Grecque et Latine. *Reflexions sur les règles et sur l'usage de la critique*, Lib. V., Diss. iii., art. ii., § 2, Paris, 1720.

St. Paul,[1] and must have been very lengthy. According to others it consisted of the essential parts of the Sacrifice, to which the Lord's Prayer was added. We may conjecture that both were in use: the latter, when persecutions, long journeys, etc., would not allow them to delay; the former, when time and circumstances would permit. We must not suppose, however, that the rites and prayers, except those that are essential and of Christ's institution, used by the Apostles were always the same for all or even for each Apostle individually, otherwise there would be only one Liturgy in the Church. St. Peter celebrated the Divine Mysteries in Jerusalem, Antioch, Pontus, Galatia, Rome, and other places. Had he made use of the same prayers, rites, and ceremonies, the Liturgy of all places would be identical. In course of time not only the Roman Pontiffs, but Bishops also, introduced many ceremonies to increase the reverence of the faithful towards this adorable Sacrament. Hence St. Gregory the Great gives St. Austin, the Apostle of the Angles, authority to add whatever ceremonies he may find in the various liturgies of his day, which may tend to enhance the celebration of the Divine Mysteries among the people.[2]

The first Pontiff who is supposed to have collected the various prayers and rites used in the Holy Sacrifice was St. Leo the Great, A. D. 440, in his *Codex Sacramentorum Vetus Romanæ Ecclesiæ*. It was discovered in Verona, and published at Rome by Joseph Blanchini, in 1735. He asserts that it is not only the oldest of all the codices, but also the purest, as it contains nothing that was introduced after the fifth century. St. Leo is acknowledged by him to be the author of a large portion of it, though in substance it is the

[1] I desire therefore first of all that supplications, prayers, intercessions, and thanksgivings be made.—I. Tim. ii. 1.

[2] Sed mihi placet, ut sive in Romana, sive in Galliarum, sive in qualibet Ecclesia aliquid invenisti, quod plus omnipotenti Deo possit placere, sollicite eligas et in Anglorum Ecclesia .... infundas. Migne, *Patr. Lat.*, 1849, col. 1187.

work of his predecessors. The Roman Breviary attributes to this Pope the words *sanctum sacrificium, immaculatam hostiam*, found in the canon of the Mass. We said, that it is *supposed* to be work of Leo the Great, for Gavantus [Merati] and others are of opinion, that it is the production of St. Gelasius. [1]

The second codex was compiled by Pope St. Gelasius, A. D. 492. It is divided into three parts. The first part, entitled *De Anni Circulo sive de Mysteriis*, contains the prayers used in the celebration of the Divine Mysteries from Christmas to the octave of Pentecost. The second, entitled *De Natalitiis Sanctorum*, contains the Masses of the feasts of the Saints throughout the year. The third, entitled *Pro Dominicis Diebus*, contains the services of the Sundays after Pentecost and the Canon of the Mass. Morinus, commenting on this work, assures us, that many of the prayers contained therein must have been composed during the pontificates of St. Sylvester I., A. D. 314–335, and St. Julius, A. D. 337–352, and judging from the phraseology and style are anterior to the reign of Constantine, A. D. 306–337.

The third codex is that of St. Gregory the Great, A. D. 590. According to John the Deacon, who wrote St. Gregory's life, he corrected and abridged the codex of Pope Gelasius, reducing the three parts to one, and arranged the offices of the *Mysteries*, *Saints*, and *Sundays* as we find them in the Missals at present. The *Creed* was not recited after the *Gospel of St. John* at the end of Mass. [2]

From the second century four distinct books were used in the celebration of the Holy Sacrifice. The first contained the

[1] Post accuratius examen codicis, Sacramentarium illud non Leoninum sed purum putumque esse Gelasianum nullo additamento interpolatum compertum est.—*Comment. in Rubricas.* Venetiis, 1791. Pars. I., § iii.

[2] Sed et Gelasianum Codicem de Missarum solemniis multa subtrahens, pauca convertens, nonnulla adiiciens pro exponendis evangelicis lectionibus in unius libri volumine coarctavit, et *Mysteriorum, Dominicarum*, et *Sanctorum* missas una serie et eo quo celebrantur per anni circulum ordine congessit.—*Joannes Diaconus, in Vita Gregorii*, Lib. ii., c. 17.— *Patr. Lat.*, Migne, Paris, 1862.

collects, secrets, prefaces, canon, and whatever had to be recited by the celebrant. It was called the *Sacramentary*. The second contained the gospels to be sung by the deacon, and was styled the *Evangelistary*. The third contained the lessons of the Old and New Testaments, sung by the other ministers at the altar, and was called the *Lectionary*. The fourth, styled the *Antiphonary*, contained the tracts, graduals, responses, and antiphons, sung by the choir. At Low Mass the celebrant experienced great difficulty in handling these volumes, and in consequence *Plenary Missals*, or one volume containing the matter of all four, were introduced. St. Leo IV., in the ninth century, prescribed that every church should have its Plenary Missal.[1] The Fathers of the Council of Trent decreed a revision of this Missal. St. Pius V. performed this task, and in 1570 ordered the new Missal to be used by all. Clement VIII., in 1604, and Urban VIII., in 1634, after having expunged the errors that crept into it, enjoined the use of their expurgated editions on all. It is this we use at the present day. In its preparation the aforesaid Pontiffs employed the Sacramentary of St. Gregory the Great as a model and pattern.

AMBROSIAN.

The Ambrosian Liturgy, or that of Milan, is almost as old as that of Rome. It is uncertain who is its author. Vicecomes, attributes it to St. Barnabas, the Apostle. His opinion, however, is based upon the authority of a few writers only, and these are comparatively unknown, of the eleventh century. Since it is doubtful whether St. Barnabas was ever in Milan, we may safely doubt whether he was the author of its liturgy.[3] Moreover, the name of St. Barnabas

[1] At Rome, in the library of the convent adjoining St. Augustine's Church, *Biblioteca Angelica*, a very old codex of this missal is preserved.

[2] Lib. I., *De Ritibus Missæ*, cap. 22, Apud Gavantus [Merati] in *Rubr. Miss.*, Pars. I., c. xxi.

[3] St. Ambrose, writing against Auxentius concerning the rites of the Church of Milan, does not go beyond Mirocles, his fifth predecessor.

is not found in the Canon of the Mass before the time of St. Charles Borromeo, and on his feast-day there is no reference made to his having been the founder of the Milanese Church, which is without doubt an index that he was not supposed to have established its rite.

Others attribute it to St. Ambrose, whose name it bears. Neither can this opinion be accepted. For when he was elected he was still a catechumen. Only eight days intervened between his baptism and consecration. It is at least improbable, that during the first years of his incumbency he could have acquired, even by the closest application, such a knowledge of the sacred rites, as to be able to compose a *thoroughly* new liturgy, which during his life would have been so universally used in the province of Milan. Moreover, he had many predecessors in his See, men of established sanctity and known for their zeal in the divine services. It is almost incredible, that they should not have had a definite form of worship, and if so, it is still less credible, that he would have entirely changed it during his episcopate. Again, it is improbable, that at so short a distance from Rome he would have followed a rite so at variance with hers, had he not found it already established at his election.

Probably the opinion of almost all liturgists at the present day is the most satisfactory, namely, that he found a liturgy at Milan, resembling those of the Oriental Church, which he arranged in a new order and to which he added many ceremonies, such as the singing of psalms by alternate choirs, hymns, antiphons, prefaces, etc., which the Milanese, out of reverence to him, called by his name. Hence we may suppose, that he, as well as his predecessors, made use of the authority enjoyed by the Bishops of the early Church to select and introduce into their liturgies from the Eastern and Western Churches what they judged suitable. St. Ambrose assures us that he made use of this power.[1]

[1] In omnibus cupio sequi ecclesiam romanam, sed tamen et nos sensum habe-

The successors of St. Ambrose made numerous additions and corrections, which may be seen by comparing the old Missals with those published by the order of St. Charles, 1560, Card. Monte, 1640, and Card. Archinti, 1712, and from the letters of St. Ambrose, in which many ceremonies are mentioned which are not used at present nor found in the manuscript codices.

Attempts have often been made to abrogate this Liturgy, but without success. Nicholas II., 1060, sent St. Peter Damian to Milan for this purpose, but it is related that he was so well pleased with the decorum of the clergy and the majesty of the ceremonies, that he permitted it to be used. Eugene IV. sent Card. Branda-Castiglioni, in 1440, for the same purpose, but he was unceremoniously dismissed, without having accomplished his work. During the incumbency of St. Charles attempts of the same nature were made, but his protests were so energetic, that the Milanese were not only allowed to make use of their Liturgy, but it received also the solemn approbation of the Holy See.

Among the peculiarities of this rite we may mention the following. 1. The Scriptural texts are taken for the most part from the old Itala, and not from St. Jerome's version. This is especially the case in the Psalms. 2. On Sundays and solemn feasts a lesson from the Old Testament is read before the Epistle. 3. On the Sundays of Lent immediately after the Introit prayers are recited for peace for the Church, clergy and people, civil authorities and the army, and for people of all stations in life, to which the assistants answer Kyrie Eleison. These prayers are evidently taken from the Greek Church. 4. The Agnus Dei is recited in Requiem Masses only. 5. Before the Consecration the celebrant goes to the Epistle side of the Altar to wash his hands. 6. No Mass is celebrated on the Fridays of Lent, but in its stead the Cross is exposed for adoration, and a sermon is preached

mus; ideo quod alibi rectius servatur hoc nos recte custodimus. *Admonitio de Sacramentis*, Migne, *Patr. Lat.*, col. 430, 1880.

on the Passion of Christ. 7. In the Canon we find the names of many saints not in the Roman Canon. 8. Though at present the words of consecration are the same as those used in the Roman Liturgy, yet in the ancient rite the form was shorter.[1] 9. During High Mass at the Cathedral the celebrant, with deacon and subdeacon, and accompanied by the acolytes, proceeds to the entrance of the sanctuary, and receives from two old men[2] oblations of bread and wine. He then descends to the entrance of the choir, and receives similar offerings from two matrons.[3]

This Liturgy, though it has many peculiar rites, which are evidently derived from the Oriental Liturgies, is of Roman origin. It is used in the Cathedral at Milan and in some of the churches of that city. In most churches, however, the Latin or Roman Liturgy has been introduced.

GALLICAN.

That the Gauls had their peculiar Liturgy is evident from the question put by St. Austin to Pope Gregory the Great. Why does the Church of Gaul use a Liturgy at variance with that of Rome?[4] To all appearances it is of Oriental origin. St. Innocent I., in his letters, enumerates many ceremonies which were not in use in the Roman, but were taken from the Eastern Liturgies.[5] That it differed from the Ro-

[1] "Hoc est corpus meum quod pro multis confringetur" and "Hic est enim sanguis meus."

[2] Veglones. [3] Veglonissae.

[4] Cur cum una sit fides, sint ecclesiarum consuetudines diversæ, et altera consuetudo Missarum sit in romana ecclesia, atque altera in Galliarum ecclessiis teneatur?—Migne, *Patr. Lat.*, 1849, col. 1186.

[5] Card. Bona holds that it was taken from the *Gothic* or *Mozarabic*. In confirmation of his opinion he adduces the following reasons. 1. That the orations recited in the Mass of the Martyrs, like those of the Mozarabic, contain an account of their sufferings. 2. Before this Liturgy was finally abrogated, Charles the Bald had Mass celebrated by priests from Toledo, that he might perceive [ut oculis perciperet] the difference between the Mass celebrated in Gaul down to the time of Pepin and that of Rome, thereby giving us to understand, that the ancient Gallican Mass was similar to the one celebrated at Toledo and in Southern France. 3. He

man Liturgy is evident from the fact, that during the reign of Charlemagne it began to be supplanted by the Roman. This prince, having received a copy of the Gregorian Sacramentary from Adrian I., ordained that in his kingdom the Sacred Mysteries should be celebrated according to this Liturgy. Charles the Bald, entering into the spirit of his grandfather, in his letter to the Clergy of Ravenna secured its final abolition.[1] The effect of this order was, that after his reign no vestige of the ancient Gallican Liturgy remained.

It is uncertain who was the author of this Liturgy. The opinion prevails, that it was instituted by the missionaries sent to convert the inhabitants of Gaul. Most of these came from the East, such as SS. Photimus, Saturninus, etc., who introduced many practices to which they were accustomed, and hence its similarity to the Oriental Liturgies.

Before its abrogation there were various copies of it in use. The order maintained in all was the same, they differed in the prayers and less important ceremonies only. St. Jerome attributes one of his copies to St. Hilary of Poitiers.[2] Gennadius ascribes one to Voconius,[3] and another to Musæus, a priest of Marseilles.[4] A fourth is referred to in the Council of Rheims.[5] And St. Gregory of Tours makes mention of another, composed by St. Sidonius, Bishop of

adduces the testimony of Abbot Berno, who, commenting on the diversity existing between the Gallican and Mozarabic Liturgies and the Roman, says, *In nostri monasterii archivo habetur missalis longe aliter ordinatus quam Romanæ Ecclesiæ se habeat usus.*—*Rer. Lit.*, Augustæ Taurin., Lib. I., c. xi., § 5.

[1] Sed nos sequendam ducimus Romanam Ecclesiam in Missarum celebratione; nam non expedit, ut quos conjunxit unicae fidei pia devotio, sejungat officiorum varia celebratio.—Lienhart, *De Ant. Lit.*, Argentorati, 1829, p 97.

[2] Est ejus et liber hymnorum et liber mysteriorum alius. *De Viris Illust.*, Migne, 1883.

[3] Sacramentorum egregium volumen composuit.—*In Cat. Script. Eccles.*, Migne, 1862.

[4] Sacramentorum non parvum volumen composuit.—Ibid.

[5] Codex cum patena et Sacramentorum liber cum vestibus sacerdotalibus sub sera recondantur.—Apud *Burchardum*, Lib. III., c. 97.

Auvergne.[1] Although this Liturgy was discontinued after the reign of Charles the Bald, yet several codices of it were preserved in different libraries, and reproduced in the seventeenth century. Card. Tommasi had the *Missale Gothicum*, *Missale Francorum*, and *Missale Gallicanum Vetus* published in 1680. The first of these could not have been composed before the end of the seventh century, for it contains a Mass in honor of St. Leodegarius, who was martyred in 678, nor later than the beginning of the eighth century, as he is the latest saint of whom mention is made. The second was entitled *Missarum Francorum*, because in it the civil authorities for whom prayers are offered are the kings and princes of the Franks. Morinus refers this codex to the sixth century, but Mabillon, more correctly, to the seventh. The third resembles the Roman Liturgy more closely, and is consequently of a later date. Mabillon published a *Lectionary* of this Liturgy in 1685, and later in his *Musæum Italicum* the *Sacramentarium Gallicanum*, which he discovered at Bobbio in Lombardy. It bears a striking resemblance to the ancient Gallican Missals, and must be very old. It is worthy of note that the Canon of this Sacramentary is like the Roman, except that after the names of Cosmas and Damian those of SS. Hilary, Augustine, Ambrose, etc., are inserted, from which we have every reason to conjecture that the Roman Canon was introduced into the Church of Gaul before the whole Roman Liturgy. To these we may add an *Exposition of theMass* bySt. Germaine of Paris, A. D. 555, extracted from two letters of this Saint, found in the monastery of St. Martin at Autun.[2]

From these monuments we learn what were the peculiarities of this Liturgy. 1. After the Preface, corresponding with and similar to our Introit, the Lector read lessons from the Old and New Testaments. 2. The gospel was chanted from the Ambo or pulpit, placed generally in the nave of the

[1] Lib. II., *Hist. Francorum*, c. 22, Migne, *Patr. Lat.*, 1879.

[2] Martene and Durandus, *Thesaurus Nov. Anecdotorum*, tome V.

church. 3. After the Offertory the names of the Saints in whose honor the Holy Sacrifice was celebrated, and of the living and the dead for whom it was offered, were published, after which the diptychs[1] were read. 4. The kiss of peace was given before the Preface, which was transferred by order of Innocent I. to the Canon after the consecration. 5. The Canon was very short, and was different for every day.

This Liturgy was used in France, except in the ancient *Gallia Narbonensis*, Belgium, Luxembourg, the Rhenish Province, Alsace, Lorraine, and the western extremity of Switzerland. It went out of use in the ninth Century. A few peculiar ceremonies are still used in some of the churches of France, which may be referred to this Liturgy.

MOZARABIC.

Various are the opinions of historians concerning the founders of the Church of Spain. Whoever it may have been, it is certain, that with the Christian religion they introduced a rite to be observed in offering the Holy Sacrifice. In substance it agreed with all the other liturgies, but the prayers and ceremonies were regulated to suit the customs and genius of the Spanish people. It is undoubtedly of Roman origin. St. Isidore of Seville says, that the order of this Mass was regulated by St. Peter.[2] He hereby intimates, that St. Peter preached the gospel in Spain either in person,[3] or indirectly by others, whom he sent to evangelize that country. This latter seems to be the true interpretation, and is confirmed by Innocent I., who in his letter to Decentius de-

[1] Tablets on which were written the names of the Bishops who died in the communion of the Church.

[2] Ordo autem missæ vel orationum quibus oblata Deo sacrificia consecrantur primum a S. Petro est institutus. *De Eccles. officiis* lib. I., c. 15, Migne, *Patr. Lat.*, 1862.

[3] Gasper Sanchez is of this opinion. He also holds that St. Paul was one of the first evangelizers of Spain. *Cum in Hispaniam proficisci cœpero. Rom.* xx. 24. *De præd. in Hispania, Tract IV. ; Apud Acta Sanct.* Tom. VI. *Julii Tract. prælim.*, c. i., § 1.

clares, that the Churches of the West were instituted by those whom St. Peter or his successors ordained priests.[1] In the fifth century Spain was invaded by the Vandals and Visigoths, who brought with them an Eastern Liturgy which was infected with Arianism. This Liturgy was probably composed by Ulfilas,[2] their bishop. Towards the end of the sixth century many Visigoths were converted to the faith. To win their confidence, many rites of the Eastern Church were added to the ancient Spanish Liturgy. This work of conciliation was begun by St. Leander, and continued and perfected by SS. Isidore and Ildefonse. In the Fourth Council of Toledo, at which St. Isidore presided, the Bishops decided that one and the same Liturgy should be used in all the churches of Spain and Southern France,[3] and hence was called the *Gothic Spanish* and *Gothic Gallican* Liturgy. During the eighth century the Arabs or Moors marched into Europe, and brought Spain under their dominion, and from that time it was called the *Mozarabic* Liturgy.[4]

In course of time this Liturgy became tainted with so many errors, that Elipandus made use of it to prove that Christ was only the adopted Son of God. The Roman Pontiffs Alexander III and Gregory VII, with the assistance of the Kings of Aragon, succeeded in abolishing it, and in 1073 the Roman Litury was introduced, except in the kingdoms of Leon and Castile and Navarre, in which it was not abrogated until 1088. That this Liturgy might not be totally lost, Card. Ximenes in 1500 published the Mozarabic Missal[5]

[1] St. Peter ordained and sent to Spain SS. Torquatus, Secundus, Indaletius, Ctesiphon, Cæcilius, Esitius, and Euphrasius. Prudentius de Sandoval, *De Fund. Monast. S. Benedicti.*

[2] He translated the Bible, except four Books of Kings, into the Gothic, a language which up to his time had not been used for any literary composition of importance.

[3] At that time Gallia Narbonensis was under the sway of the Goths.

[4] Mostarabes or Mozarabes, i. e., Mixti Arabes or Extra Arabes, were the inhabitants of Spain not of Arabic origin.

[5] *Missale mixtum* (*Plenary*) *secundum regulam Beati Isidori dictum Mozarabes.* Toleti, P. Hagembach.

and instituted a college of priests, who with permission of the Holy See even to this date celebrate Mass according to this rite in a chapel of the Cathedral of Toledo and in several parish churches of that city.

The order of the Mass observed in this Liturgy bears on most points a striking resemblance to the Roman. Many prayers, though they differ in composition, are the same in sentiment. As peculiarities we may notice: 1. A prophecy is read before the Epistle. 2. Between the Offertory and Consecration six distinct orations are recited. 3. Like in the Gallican Liturgy the diptychs are read and the kiss of peace is given before the Preface. 4. Many prayers, which in the Roman are recited in a subdued tone, are prescribed to be read aloud. 5. The Sacred Host is never placed on the Corporal, but always on the Paten. 6. The celebrant turns towards the people only once, namely, when giving the blessing at the end of Mass.

It may be remarked that the Roman Liturgy is shorter than the Ambrosian, Gallican, and Mozarabic. This, no doubt, is owing to the fact that the Oriental Liturgies, from which many of their ceremonies are taken, are invariably very long. The Roman, which at present is used throughout the West and in many parts of the East, is celebrated in the Latin language,[1] in which all the Western Liturgies were originally written.

Besides the above mentioned Liturgies there were many others in use during the first centuries. They were composed by the persons or for the churches whose names they bear. Of some no vestige remains, of others a few fragments are extant, and some remain in their entirety. Several of the Religious Orders, such as the Carmelites, Carthusians,

[1] Except in Istria, Liburnia, and maritime Dalmatia, where by special permission of the Holy See the Illyrian or Slavonic tongue is used. During the pontificate of John XXII the Latin rite was introduced at *Nakgivan*, in Greater Armenia, but the Armenian language was retained. In 1757 these Christians fled to Smyrna in Anatolia, where about 1000 still exist.

Friar Preachers, etc., have their peculiar Liturgies, but the difference between them and the Roman is so unimportant, that they cannot be called distinct Liturgies.

S. L. E.

CASUS MORALIS.

VERONICA, cupiens religionem catholicam amplecti, at simul timens ne ipsius parentes, qui methodistarum sectæ toto animo adhærent, hac de re valde irascantur ipsamque e domo ejiciant, rogavit Patrem Antonium ut omnia secrete fierent, atque ipsius conversio occulta omnibus remaneret, non ultra tamen unius anni spatium. Annuit Pater Antonius, ac proinde Veronica, suscepto baptismo alto sub secreto, degensque inter methodistas, quasi methodistice pergit agere: quare diebus abstinentiæ a carnibus non abstinet; ecclesiam sectæ quandoque adit sive cum matre, sive cum sororibus, cumque una ex istis nuper matrimonio conjuncta esset, ipsa partem egit primæ assistentis puellæ (*first bride's-maid*), et dein nata prole, functa est officio matrinæ.

UNDE QUÆRITUR:

I. Utrum permitti possit alicui hæretico ut occulte ingrediatur veram ecclesiam, ita ut in æstimatione hominum remaneat hæreticus?

II. Utrum et in quonam improbanda sit ratio agendi Veronicæ?

Resp. I. Ut melius pateat quid sit respondendum quæstioni primo loco propositæ, in mentem revocandum est principium quod ex Card. de Lugo stabilitum fuit in solutione casus præcedentis: adesse nempe duplex præceptum circa externam manifestationem fidei, negativum unum, quod obligat singulis momentis, et alterum positivum, cujus obligatio ad duos tantum casus, vel forte etiam ad unicum, reduci potest, ad tempus scilicet quo aliquis vitam christia-

nam socialiter ingreditur. Porro cum quæritur num permitti possit alicui hæretico, ut occulte recipiatur in veram ecclesiam ita ut in æstimatione hominum perseveret esse membrum sectæ ad quam antea pertinuit, duo possunt significari. Unum est num ipsi liceat ea externe præstare quæ cum professione veræ fidei sunt certo incompatibilia, et hoc, quia est contra præceptum negativum, neque per unum annum, neque per unam diem aut horæ quadrantem, permitti aut tolerari potest. Alterum autem est num ei liceat silere de sua conversione, et omittere positivos illos actus catholicæ religionis ex quibus certo concludi posset ipsum evasisse catholicum, et præterea vacando operibus quæ de se sunt bona aut indifferentia, sed ab hæreticis fieri solita, occasionem præbere ut remaneat apud suos amicos et consanguineos popularis persuasio se adhuc esse hæreticum.—Quod si iste sit sensus propositæ quæstionis, affirmative respondendum esse videtur etiamsi ad integrum annum, aut etiam ultra protrahatur talis ratio agendi. Etenim præceptum positivum externe manifestandi veram fidem ad quod unice, ex facta hypothesi, attendendum nunc est, non postulat ut statim ac vera fides recipitur manifesta fiat. Præterea malitia, si quæ inveniri posset in prædicta ratione agendi, oriretur vel ex eo quod omitterentur positivi quidam actus a catholica religione præscripti, vel ex eo quod ponerentur opera quædam indifferentia, sed apud hæreticos consueta, vel tandem ex eo quod permitteretur popularis aliqua persuasio divini honoris læsiva. Atqui nequit urgeri *primum*, quia præcepta positiva humana, interveniente gravi incommodo, cessant vel potius suspenduntur; non *secundum*, quia malitia tunc tantum sese haberet ex parte agentis non autem ex parte actus, scilicet tota esset subjectiva; non demum *tertium*, quia permittere aliquid contra Dei honorem aut legem non est aliquid intrinsece malum et certe non idem est ac illud procurare, prouti passim theologi explicite docent. Quod si dicas hanc doctrinam esse contra communem sententiam theologorum, quorum aliqui requirunt ut singulis mensibus aut diebus festis, et alii ut saltem semel

in anno eliciatur actus fidei, respondetur eos loqui de actu interno, non autem de externa fidei manifestatione. Si vero urgeas quod nequeat quis non manifestare veram fidem dum Eucharistiam devote suscipit, et hæc suscipienda sit saltem in Paschate ex præcepto divino, responderi potest 1° negando præceptum paschale esse proprie divinum, etsi per illud satisfiat præcepto divino, et 2° posse aliquem devote suscipere Eucharistiam, quin illam publice suscipiat coram suis amicis et consanguineis.

At vero nonne juxta Card. de Lugo et certam omnium doctrinam tenemur externe profiteri veram fidem cum vitam christianam socialiter ingredimur? Tenemur profecto, ac proinde quoniam ingressus iste tunc proprie, pro adulto, locum habet cum ei confertur baptismus, sequitur hunc non posse secreto conferri. Si enim adultus ille clanculum ageret aperte sibi contradiceret: vellet scilicet socialiter ingredi vitam christianam, sed hanc non profiteri socialiter. Hæc difficultas, quæ sane seria apparet, solvi potest ex iis quæ ipse de Lugo habet in Disput. XIV., Sect. IV., n. 17, ubi post hæc verba "Supposita vita sociali et politica cum aliis fides ipsa obligat ad sui manifestationem, et quidem in ipsa petitione et susceptione baptismi debet quilibet adultus fidem suam profiteri," addit sequentia: "et de facto satis eam profitetur (adultus) cum petat baptismum quo ingrediatur in Ecclesiam et fidelium numero adjungatur." Conceditur igitur adesse obligationem profitendi fidem externe cum quis socialiter ingreditur vitam christianam; conceditur insuper hunc ingressum socialem locum habere in ipsa susceptione baptismi, sed negatur solam petitionem et susceptionem baptismi publice factam in Ecclesia coram populo esse socialem protestationem veræ fidei. Scilicet, quoniam Sacerdos cum sacramenta administrat, agit vere nomine Christi et Ecclesiæ, sequitur ipsum vere esse personam publicam seu socialem, ac proinde dum quis ab eo petit et suscipit baptismum, actum socialem elicit et veram fidem socialiter profitetur. Neque huic sententiæ deest pondus auctoritatis. Etenim

inter casus a Gury propositos legitur unus de quodam *Paterno* ministro potestante, qui " dum extremo occumberet, ratus religionem catholicam esse solam veram, postulavit ut ad se advocaretur secreto Sacerdos hujus religionis, qui tamen sub vestibus secularibus adveniret, ad declinandam omnem suspicionem abjurandæ hæreseos. Itaque Sacerdoti præsenti aperuit mentem suam, petens humiliter baptizari, sed cum duabus appositis conditionibus, scilicet: I. ut si ex morbo decumberet, sibi liceret moriendo dissimulare fidem catholicam et baptismum susceptum ; II. ut si convalesceret, sibi permitteretur expectare occasionem opportuniorem ad fidem, sine periculo bonorum, exterius profitendam." Porro clarissimus moralista, rejecta, ut par est, prima conditione, concedit posse admitti secundam ex hac ratione, " quia licet veram fidem ad tempus dissimulare ob maxima incommoda quæ ex professione publica sequerentur."

II. Videamus nunc magis practice et directe utrum et in quonam improbanda sit ratio agendi Veronicæ. Hæc ratio agendi ad quatuor puncta reduci potest; nam 1° a carnibus non abstinet diebus in quibus earum esus ab Ecclesia prohibetur; 2° quandoque adit ecclesiam methodistam sive cum matre sive cum sororibus; 3° functa est munere primæ puellæ assistentis cum una ex suis sororibus matrimonio conjungeretur; 4° officium matrinæ peregit erga prolem suæ sororis. Porro dico ipsam in uno tantum esse improbandam, scilicet cum functa est officio matrinæ, sed in cæteris non esse inquietandam, quod, ut clarius pateat, singula sunt examinanda.

1° Veronica eximenda est ab omni peccato circa manducationem carnium ex eo quod lex ecclesiastica, de qua sola hic agitur, cessat urgere in casu necessitatis. Particularem hanc quæstionem fuse tractat Card. de Lugo in cit. Disp. XIV., Sect. V., a n. 99 ad n. 107, ubi facta distinctione in duplicem necessitatem, ab intrinseco unam, aliam ab extrinseco, de prima quæ iterum duplex est prouti procedit a deficientia ciborum esurialium, vel ab infirmitate subjecti,

docet tantam habere vim ut " ea stante perinde est ac si non esset dies prohibitionis sed alia dies." Necessitas autem ab extrinseco iterum, juxta ipsum, duplex distinguitur. Prima est cum tyrannus in contemptum legis ecclesiasticæ præcipit carnium prohibitarum esum, et ex hac certum est nullam oriri posse excusationem, quia contemptus ille est aliquid intrinsece malum et consequenter nunquam admittendum: altera autem necessitas ab extrinseco locum habet cum degens inter hæreticos, ubi omnes carnes comedunt, "tu etiam eas comedis, ne, si abstineas, prodas te ipsum catholicum et ea de causa pericliteris." Ut patet, hic est proprie casus de quo agimus, et in eo, ut testatur Card. de Lugo, theologi *communiter et verius* concedunt licitum esse carnes manducare, etiamsi agatur de iis locis ubi talis abstinentia habeatur veluti signum et tessera fidei catholicæ. Ratio est quia, etsi illi qui animadvertunt te a carnibus abstinere recte dicere possint et de facto dicant te esse catholicum, nequeunt tamen legitime concludere, et de facto non concludunt te esse hæreticum cum vident te eas manducare. En verba ipsius Lugonis: " Comestio illa nec secundum se, nec in iis circumstantiis est signum determinate significans fidei negationem vel formalem contemptum præcepti, cum multi etiam catholici carnes ex gula sive necessitate comedant, et cum possis morbo occulto laborare quo a præcepto excuseris; quare licet alii suspicentur te esse hæreticum id sine sufficienti fundamento judicabunt; Catholici vero, vel etiam hæretici, qui te Catholicum esse sciunt, judicabunt potius te id facere, ne te periculose prodas, quare sicut ob similem causam poteris breviarium non deferre, et officium divinum omittere, quando id sine periculo deferre non posses, ita poteris abstinentiam ecclesiasticam ob simile periculum omittere, cum neutra lex cum tanto periculo obliget."

2° Adire templa hæreticorum per se est actus indifferens, et malus evadere potest vel ex fine, vel ex speciali positiva prohibitione, vel demum ex circumstantiis, ex quibus quan-

doque fieri posset ut talis ingressus habeatur tanquam protestatio cultus hæretici. At quoniam finis Veronicæ non est malus, neque pro ea supponitur adesse positiva prohibitio, tota solutio casus dependet ex consideratione circumstantiarum. Hæ autem ipsi evidentur favent; nam non dicitur quod semper, scilicet singulis diebus dominicis, nec sæpe, sicut forte antea solebat agere, sed solum *quandoque* adit ecclesiam methodistam; nec sola, sed vel cum matre vel cum sororibus, scilicet ut eas comitetur; nec dicitur quod ibi genua flectat, aut cantet, aut aliquem alium actum cultus methodistici eliciat; ac proinde recte supponitur ipsius aditum ad ecclesiam esse tantum materialem et positum causa urbanitatis et benevolentiæ erga matrem et sorores. Huc facit declaratio C. S. O., data 4 Jan., 1818, prouti habetur apud Cretoni, Vol. I., not. C.; nam ad Dubium "an liceat catholicis adire templa hæreticorum?"—S. Congr. respondit: "Licere si adeant meræ curiositatis causa, absque ulla communicatione in sacris, in qua talis aditus communiter habeatur pro actu protestativo falsæ religionis; quandoquidem sicut profana ædificia, sic et templa hæreticorum adire, est actus per se indifferens, qui nonnisi a pravo fine, vel ex circumstantiis efficitur malus."

3° De assistentia matrimonio eadem danda est solutio: nam hujusmodi actio apud nos reputatur ut merum officium civile et signum amicitiæ. Nec circumstantia quod Veronica egerit partes principalis assistentis puellæ—*first bride's-maid*—ullam facere debet difficultatem; siquidem illæ ad tale munus seligi solent quæ ex una parte sunt ad illud implendum aptiores ratione ætatis et civilis conditionis, et ex alia majori amicitia et strictiori vinculo benevolentiæ feruntur erga sponsam. Hoc autem ostendit hujusmodi officium juxta mores nostros non reputari religiosum, nec ullam importare cultus participationem. Et hæc est doctrina clarissimi Kenrick, qui Tract. XIII., n. 33, ait: "adstare nuptiis ab iis (hæreticis) celebratis non habetur signum professionis fidei, quamvis ab iis abstinendum sit." Quod autem illud

"abstinendum" ex ipsius mente sit tantum de consilio, vel ad evitandum aliquod aliud periculum extrinsecum fidei, satis ostenditur ex eo quod inferius absque ullo addito dicat: "adstare nuptiarum celebrationi æstimatur plerumque obsequii erga sponsos indicium, quin ritus hæretici probentur." Imo Kenrick eo usque procedit ut permittat, aut saltem permittere videatur parentibus, et iis qui sunt sanguine magis conjuncti, adstare nuptiis initis ab aliquo catholico coram præcone hæretico "spretis Ecclesiæ legibus." Hoc revera nimium videtur, nec satis intelligitur quomodo pater et mater excusari possint a cooperatione tanti criminis.

4° Quod ultimo loco remanet examinandum est, num Veronica licite potuerit fungi officio matrinæ erga prolem suæ sororis. Ut per se patet, totus ritus hic supponitur hæreticus: supponitur scilicet prolem natam esse a parentibus methodistis, et nunc methodistice baptizari a ministro methodista. Porro, hisce stantibus, responderi debet, prouti jam dictum est, Veronicam hac in re non posse excusari. Ratio duplex est et deducitur tum ex injuria facta sacramento, tum quia matrina, quæcumque tandem sit ipsius intentio, revera spondet, aut saltem spondere apprehenditur a circumstantibus, se educaturam prolem in ea fide quam indicat præsens baptismus. Hoc autem promissionem iniquam, utpote veræ fidei repugnantem aperte continet, et consequenter catholicis permitti nequit: quare Kenrick absolute hæc habet: "Hæreticorum infantes non debent catholici in baptismo a præcone collato suscipere."

At forte objicies ex doctrina Busembaum, qui apud S. Alphonsum, *de Præc. Fidei*, n. 16, ita loquitur: "Patrinum fieri talis infantis (hæreticorum) videtur potius optandum, seclusis aliis, quia non est aliud, quam obligare se ad eum olim erudiendum in fide catholica." Verum respondetur negando omnino talem esse naturalem significationem et communem hominum æstimationem de promissione et verbis matrinæ, dum baptismus confertur. Verba autem et

actiones quæ tum a natura tum ab usu sunt ad aliquid determinatæ non sunt explicandæ juxta id quod in mente habetur. Præterea cum quæstio ista jam fuerit a suprema auctoritate definita, nequit adduci in contrarium auctoritas Busembaum aut aliorum theologorum. Et re quidem vera die 10 Maji, 1770, Congr. S. O. sequens dedit responsum: "Sanctissimus decrevit catholicis non licere hæreticorum aut schismaticorum concionibus, baptismis, et matrimoniis interesse; absolute autem non licere, nec per se, nec per alios fungi officio patrini in baptismis qui hæreticorum filiis ab hæreticis ministrantur." Exinde colligitur interesse concionibus, baptismis et matrimoniis hæreticorum quandoque, vi circumstantiarum, posse evadere licitum, et ideo non prohiberi absolute; sed fungi officio patrini esse *absolute*, scilicet semper et ubique illicitum, non alia forte de causa nisi quia videtur continere aliquid quod veræ fidei adversatur.

Cf. Lugo, *de Fide*, Disp. XIV., Sect. V. §. II.—S. Alphons. *de Præcepto Fidei*, n. 12 et seqq.—Nouvelle Revue Théol., Vol. III., pag. 302 et seqq.—Kenrick, Tract. XIII. *de Fide*, Cap. III.—Gury, *Casus Conscientiæ*, Vol. I., n. 197.—Lehmkuhl, Vol. I., n. 291 et seqq.—Konings, n. 251 et seqq.—Sabetti, n. 154.

A. SABETTI, S. J.

TITULAR FEASTS IN JUNE.

I. HOLY TRINITY, (JUNE 1).

(*Seventy-four Churches in* 1888.)

Maj. 31, *Pro utroq. clero.* Vesp. de seq. Com. Dom. tant.

Jun. 1, *Alb.* Dom. 1. Pent. festum SS. Trinitatis. Dupl. 1. cl. cum Oct. ut in Calend. In 2. Vesp. com. seq. et Dom. tant.

Pro Clero Romano, omnia ut supra. *Nihil fit de S. Eleuther. hoc anno.* In 2. Vesp. com. seq. et Dom. tant.

2, Fer. 2. *Alb. Fest. B. M. V. sub. tit. Auxil. Christian.* Dupl. maj. (fuit 24 Maj.) ut in Calend. cum com. Oct. ante com. SS. Mart. in Laud. et Miss. In 2. Vesp. com. Oct.

Pro Clero Romano, Alb. S. Eugenii ut in Calend. cum com. Oct. in Laud. et Miss. in qua Cr. Præf. Trin. Vesp. a cap. de seq. com. præc. et Oct.

3, Fer. 3. *Alb.* de Oct. Semid. ut in fest. Lectt. 1. Noct. Incip. Lib. 1. Reg. ex heri 2. et 3. Noct. ex Octavar. vel ut in fest. In Miss. 2. or. B. M. V. *Concede* 3. Eccl. vel. pro Papa Præf. Trinitat. Vesp. de seq. com. Oct.

Pro Clero Romano, Alb. S. Anastasii ut in Calend. cum com. Oct. in Laud. et Miss. in qua Cr. et Præf. Trinitat. Vesp. a cap. de seq. com. præc. et Oct.

4, Fer. 4. Pro utroq. clero ut in Calend. cum com. Oct. Cr. et Præf. SS. Trinit. *Nihil de S. Bonifac. hoc anno.*

5, Fer. 5. Nihil de Oct. SS. Trinit.

6, Fer. 6. Pro utroq. Clero ut in Calend. cum com. Oct. Corp. Christ. ante Oct. SS. Trinit. Præf. Nativit. In 2. Vesp. com. 2. Octt.

Pro Clero Romano, Vesp. a cap. de seq. com. præc. et 2. Octt.

7, Sabb. *Alb.* De Oct. Corp. Christi Semid. Lectt. pr. In Miss. 2. Or. de Oct. SS. Trinit. 3. *Concede* Præf. Nativit. Vesp. Dup. ut in 1. Vesp. fest. com Dom. et Oct. Corp. Chr.

Pro Clero Romano, S. August. Cant. ut in Calend. cum com. et Præf. ut fer. 6. Vesp. a cap. de seq. com. præc. S. Mar. Magd. de Pazzi (*de hac hoc anno fit ut simplex*) Dom. et Oct.

8, Dom. inf. Oct. Corp. Chr. *Alb.* Oct. SS. Trinit. Dupl. off. fest. Lectt. 1. Noct. de Script. Occ. 2. et 3. Noct. ut in Octavar. vel fest. 9. Lect. de hom. Dom. hujus et Oct. com. in Laud. et Miss. quæ ut in fest. In 2. Vesp. com. Dom. Oct. et SS. Mart.

Pro Clero Romano, omnia ut supra cum com. S. Mar. Magd. ante com. Dom.

II. OUR LADY, HELP OF CHRISTIANS, (MAY 24, TRANSFERRED TO JUNE 2).

(*Forty-seven Churches in* 1888, *under this or a similar name; among them the cathedrals of Concordia* (*Our Lady of Help*) *and Savannah* (*O L.*

of Perpetual Help. For the latter, however, there is a special feast in the Append. Breviar. on the Sunday before the Nativity of St. John the Baptist.)

Jun. 1. Vesp. de seq. com. præc. tant. *Jesu, tibi sit gloria.*
Pro Clero Romano, ut in Calend.

2, Fer. 2. *Alb.* Fest. B. M. V. sub tit. Auxil. Christian. Dupl. 1. cl. sine Oct. (ratione translationis) ut in Calend. sed nihil fit de simplice. In 2. Vesp. com seq. votiv. (si recitetur).
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli transfertur in 9. Junii sine Octava.

3, Fer. 3. In 1. Noct. Incip. Lib. I. Regum.

III. ST. MARY MAGDALEN DE PAZZI (MAY 25, TRANSFERRED TO JUNE 2).

(*Two Churches in* 1888.)

Jun. 1, Vesp. de seq. Com. præc. tant.
Pro Clero Romano, ut in Calend.

2, Fer. 2. *Alb.* S. Mar. Magd. de Pazzi Virg. Dupl. 1. cl. sine Oct. (ratione translationis) (fuit 25. Maji) Lectt. 1. Noct. *De Virginibus* Reliq. ut 27. Maji cum Cr. In 2. Vesp. com. seq. *Jesu, tibi sit gloria.*
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli celebratur die 8 sine Oct.

3, Fer. 3. Fest. B. M. V. sub tit. Auxil. Christ. (fuit 24. Maji) ut in Calend. heri, omiss. Lectt. et com. SS. Mart. In 2. Vesp. com. seq.
Pro Clero Romano, ut in Calend.

4, Fer. 4. In 1. Noct. Incip. Lib. I. Regum.

IV. ST. PHILIP NERI (MAY 26, TRANSFERRED TO JUNE 2).

(*Eight Churches in* 1888.)

Jun. 1, Vesp. de seq. m. t. v. Com. præc. tant.
Pro Clero Romano, ut in Calend.

2, Fer. 2. *Alb.* S. Philippi Nerii C. Dupl. 1. cl. sine Oct. (ratione translationis) fuit 26. Maj. Lectt. 1. Noct. *Justus.* Reliqua ut pr. loc. Cr. In 2. Vesp. com. seq. *Jesu, tibi sit gloria.*
Pro Clero Romano, S. Anastas. ut in Calend. Festum Tituli

transfertur in 9. Junii sine Oct. Fest. B. M. V. Auxil. Christ. celebratur die 16. et die 17. dicitur off. feriale vel votivum.

3, Fer. 3. Fest. B. M. V. sub tit. Auxil. Christ. (fuit 24. Maji) ut in Calend. heri omissis Lectt. et com. SS. Mart. In 2. Vesp. com. seq.

Pro Clero Romano, ut in Calend.

4, Fer. 4, In 1. Noct. Incip. Lib. I. Regum.

V. BLESSED SACRAMENT (JUNE 5).

(*Eighteen Churches in* 1888).

Jun. 5, Fer. 5. Solemnitas Corporis Christi Dupl. 1. cl. cum Oct. privileg. Pro utroq. Clero omnia ut in Calend. per totam Octavam.

VI. ST. BONIFACE (JUNE 5, TRANSFERRED TO JUNE 7 AND IN THE ROM. OFFICE TO THE 9th).

(*Seventy-one Churches in* 1888.)

Jun. 6, Vesp. de seq. Com. Oct.

7, Sabb. *Rub.* S. Bonifac. Ep. M. Dupl. 1. cl. cum Oct. partial. off. Mart. et pr. loc. Lectt. 1. Noct. *A Mileto*. Com. Oct. in Laud. et Miss. in qua Gl. Cr. Præf. Nativit. In 2. Vesp. com. Oct.

Pro Clero Romano, nulla mutatio Calend. ante Vesp. 8. Jun.

8, Dom. infr. Oct. Corp. Chr. ut in Calend. cum com. S. Bonif. in Laud. Miss. et Vesp. post com. Oct. corp. Chr. et ita usque ad 12. Jun. inclus. quando terminatur Oct. S. Bonifacii.

Pro Clero Romano, ut in Calend. Vesp. de seq. Com. Oct. tant.

9, Fer. 2. *Pro Clero Romano*, S. Bonifac. Dupl. 1. cl. cum Oct. usque ad 12. Jun. inclus. off. ut 7. hujus secund. Rubr. general. Hodie com. Oct. Corp. Chr tant. in Laud. Miss. et Vesp.

VII. ST. NORBERT (JUNE 6).

(*Two Churches in* 1888.)

Jun. 5, In 2 Vesp. pro utroq. Clero com. seq.

6, Fer. 6. *Alb.* S. Norbert. Ep. C. Dupl. 1. cl. cum Oct. ut in Calend.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Oct. Per totam Oct. ab utroq. Cler. addit. com. Oct. S. Norberti in Off. et Miss. post com. SS. Sacram. et alias commem. occurrentes, except. simplice 9. Junii. In die Oct. S. Titularis de eo nihil fit ob fest. SS. Cordis Jesu.

VIII. ST. COLMAN (JUNE 7).

(*Four Churches in* 1888 *; see* The Pastor, III. p. 196).

Jun. 6, Vesp. de seq. pro utroq. Clero. com. Oct. tant.

7, Sabb. *Alb.* S. Colomanni Ep. C. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Fidelis sermo* 2. et 3. Noct. de commun. 1. loc. or. *Da, quæsumus.* com. Oct. in Miss. (*Statuit*) in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. Dom. et Oct.

Pro Clero Romano, ut supra. Fest. S. August. Cantuar. ulterius figendum 9. hujus.

Pro Oct. idem observandum quod pro S. Norberti supra.

14, Sabb. *Alb.* Oct. S. Coloman. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. et 3. Noct. ex Octavar. *Datur* vel ut in fest. et reliqua ut in fest. cum Præf. commun. In 2. Vesp. com. seq. Dom. et SS. Mart.

Pro Clero Romano, ut supra.

Fest. S. Basilii figendum 15. et pro Cler. Rom. 16. unde hoc anno fest. S. Philip. ulterius transfert. in 17. et Fest. B. M. V. de Auxil. in 18. hujus.

IX. ST. COLUMBA (COLUMBKILL, JUNE 9).

(*Thirty-seven Churches in* 1888.)

June 8, Vesp. de seq. *Or. Intercessio* Com. Oct. tant.

Pro Clero Romano, idem.

9, Fer. 2. *Alb.* S. Columbæ Abb. Dupl. 1. cl. cum Oct. Off. C. non P. 1. loc. Lectt. 1. Noct. *Justus* 2. Noct. *Beati Columbæ* 3. Noct. *Grandis fiducia* Com. Oct. tant. in Laud. et Miss. (*Os Justi* pro Abbat.) in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. Oct. tant.

Pro Clero Romano, omnia ut supra.

10, Fer. 3. *Alb.* Pro utroq. Cler. ut in Calend. cum com. Oct. S. Columb. post com. S. Margar. et omis. or. *Concede.*

Similiter feriis 4, 5. Sabb. ut in Calend. cum com. S. Columb. post alias commem. sed ante com. Simpl.—fer. 6. de Titul. nihil fit.

15, Dom. fit com. Oct. ante com. SS. Mart. de quibus 9. Lect. et omitt. *Suff.* et *Prec.* et or. *A cunctis.* Vesp. de seq. (ut in 1. Vesp.) com. Dom. (Fest. S. Francisc. Reg. permanent. mutand. in 17).

Pro Clero Romano, ut in Calend. cum com. Oct. Vesp. a cap. de seq. com. Dom. (Fest. S. Philip. ulterius transferend. in 17. et B. M. V. Auxil. Christ. in 18. hujus).

16, Fer. 2. Oct. S. Columb. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Ecce enim* vel ut in fest. Reliq. ut in fest. sine com. et cum Præf. commem. Vesp. a cap. de seq. com. præc.

Pro Clero Romano, omnia ut supra. Vesp. de seq. com. præc.

17, Fer. 3. S. Franc. Regis. (fixum ex heri) ut in Calend. ad 16.

Pro Clero Romano, S. Phil. Nerii ut 16. hujus.

18, *Pro Clero Romano,* B. M. V. sub tit. Aux. Christ. ut 17. hujus.

X. S. MARGARET (JUNE 10).

(*Seven Churches in* 1888.)

June 9, Vesp. de seq. Com. Oct. tant.

10, Fer. 3. *Alb.* S. Margaritæ Regin. Vid. Dupl. 1. cl. cum Oct. Off. nec V. nec M. et pr. loc. Lectt. 1. Noct. *Mulierem fortem* Com. Oct. in Laud. et Miss. in qua Gl. Cr. Præf. Nativ. In 2. Vesp. com. seq. et Oct.

Pro Clero Romano, omnia ut supra.

Infra Oct. pro utroq. Cler. ordinat. Officium modo simili ac pro Oct. S. Colomanni. Pro Clero Romano omit. etiam com. Oct. in 1. Vesp. Laud. et Miss. S. Philip. Nerii.

16, Vesp. a cap. de seq. (ut in 1. Vesp. fest).

Pro Clero Romano, in 2. Vesp. com. seq.

17, Fer. 3. *Alb.* Oct. S. Margaritæ Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Duplicia* vel ut in fest. 3. Noct. ex Octavar. *Ideo* vel ut in fest. Reliqua ut in fest. omiss. com. Oct. Præf. comm. In 2. Vesp. com. (off. Votiv. et) SS. Mart.

Pro Clero Romano, ut supra. Fest. B. M. V. de Auxil. Christ. ulterius transfert. in diem seq. Vesp. de seq. com. præc. et SS. Mart.

18, *Pro Clero Romano,* Fest. B. M. V. de Aux. Christ. (fuit 24. Maj.) ut in Calend. ad 17. cum 9. Lect. et com. SS. Mart. in Laud. et Miss.

XI. ST. BARNABAS (JUNE 11).

(*One Church in* 1888.)

June 10, Pro utroq. Cler. Vesp. de seq. Com. Oct. tant.

11, Fer. 4. *Rub.* S. Barnabæ Ap. Dupl. 1. cl. cum Oct. ut in Calend. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra.

Infr. Oct. usq. ad 16. incl. ordinatur Offic. modo simili ac pro Oct. S. Margar.

17, Fer. 3. De Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ex Octavar. (2. com. 3. pr.) vel de commun. Apost. 1. loc. Miss. ut in fest. cum Gl. 2. or. B. M. V. *Concede* 3. Eccl. vel pro Pap. Cr. et Præf. Ap. Vesp. de Oct. (ut in 1. Vesp.) com. SS. Mart.

Pro Clero Romano, de B. M. V. Aux. Christ. cum com. Oct.

18, Fer. 4. Oct. S. Barnab. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Breviar. *Fundamenta* vel ut in fest. Reliq. ut in fest. vel 3. Noct. ex Octavar. cum 9. Lect. et com. SS. Mart. Vesp. a cap. de seq. com. præc. et SS. Gerv. et Protas.

Pro Clero Romano, omnia ut supra.

XII. SACRED HEART OF JESUS (JUNE 13).

(*Two hundred and thirty-two Churches in* 1888.)

De hoc festo nihil in 1. Vesp.

June 13, Fer. 6. *Alb.* Fest. SS. Cordis Jesu Dupl. 1. cl. cum Oct. ut in Calend. In 2. Vesp. com. seq.

Pro Clero Romano, idem.

Qui passus es Cr. et Præf. Crucis per tot. Oct.

14, 15, 16, et 19. pro utroq. Cler. ut in Calend. cum com. Oct. omiss. *Suffr.* et *prec.* in Off. Dom. et omiss. com. Oct. in fest. S. Philip. Nerii.

17, Fer. 3. *Alb.* de Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ut in Octavar. vel ut in fest. Reliq. ut in fest. 2. or. B. M. V. *Concede* 3. Eccl. vel pro Pap. Vesp. de Oct. com. SS. Mart.

Pro Clero Romano, ut in Calend. cum com. Oct.

18, Fer. 4. De Oct. ut heri 9. Lect. et com. SS. Mart. in Laud. et Miss 3. or. B. M. V. Vesp. de seq. com. Oct. et SS. Gerv. et Prot.

Pro Clero Romano, omnia ut supra.

19, Pro utroq. Cler. Vesp. de Oct. (ut in 1. Vesp.) com. S. Silverii (*de hoc pro Clero Romano hoc anno fit ut simplex*).

20, Fer. 6. *Alb.* Oct. SS. Cordis Dupl. Lectt. 1. Noct. de Script. occ. 2. et 3. Noct. ut in Octavar. vel ut in fest. 9. Lect. (e 2. fit. una) et com. S. Silv. in Laud. et Miss. Reliq. ut in festo. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et S. Silver.

XIII. ST. ANTHONY OF PADUA (JUNE 13, TRANSFERRED TO JUNE 17, AND FOR THE ROMAN OFFICE TO JUNE 16.)

(*Twenty-seven Churches in* 1888, *and probably many more under the name of St. Anthony.*)

June 16, Vesp. de seq. m. t. v. Nulla com.

17, Fer. 3. *Alb.* S. Anton. de Padua C. non P. Dupl. 1. cl. cum Oct. partial. ut in Brev. et Missal. 13. Jun. Lectt. 1. Noct. *Justus* Cr. per tot. Oct. In 2. Vesp. nul. com.

18, Fer. 4. de Oct. Lectt. 2. Noct. ut in Octavar. vel *Beati* in Brev. 9. Lect. et com. SS. Mart. in Laud. et Miss. 3. or. B. M. V. *Concede.* Vesp. de seq. com. Oct. et SS. Mart.

20, Fer. 6. de Oct. Lectt. 2. Noct. ut in Octavar. vel *Beatus vir* in Brev. 9. Lect. et com. S. Mart. in Laud. et Miss. ut 18. hujus. Vesp. de seq. com. præc.—Hic terminat. Oct. S. Anton.

Pro Clero Romano, June 15. Vesp. de seq. nul. com. Fest. S. Philip. ulterius transfert. in 17. hujus.

16, Fer. 2. S. Anton. ut supra die 17. In 2. Vesp. com. seq.

17, S. Philip. Nerii ut in Calend. ad 16. sine com. Oct.

18, De Oct. ut supra secund. Rubr. general.

20, S. Silverii ut in Calend. cum com. Oct. terminatur hic Oct. S. Antonii.

XIV. ST. BASIL (June 14).

(*Five Churches in* 1888).

Jun. 13, Pro utroq. Cler. in 2. Vesp. com. seq.

14, Sabb. *Alb* S. Basilii Ep. C. D. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Sapientiam.* Reliq. ut in Calend. In 2. Vesp. com. Dom. tant.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Dom.

15, 16, et 19. pro utroq. Cler. ut in Calend. com. Cr. et com. Oct. omiss. *Suffr.* et *Prec.* in Off. Dom. et omis. com Oct. in fest. S. Philip. Nerii.

17, Fer. 3. De Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. commun. et 3. Noct. special. vel de commun. in Brev. Reliq. ut in fest. 2. or. B. M. V. *Concede* 3. Eccl. vel. pro Pap. Vesp. de Oct. com. SS. Mart.

Pro Clero Romano, ut in Calend. cum com. Oct.

18, Fer. 4. De Oct. ut heri. 9. Lect. et com. SS. Mart. 3. or. B. M. V. Vesp. de seq. Com. Oct. et SS. Gerv. et Prot.

Pro Clero Romano, omnia ut supra.

20, Fer. 6. De Oct. ut 18. 9. Lect. et com. S. Silver. Vesp. de Oct. (ut in 1. Vesp. fest.).

Pro Clero Romano, ut in Calend. Cr. Com. Oct. Vesp. a cap. de seq.

21, Sabb. *Alb.* Oct. S. Basil. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* (Un. Mart. Pont.) vel ut in fest. Reliq. ut in fest. Vesp. a cap. de seq. Com. præc. et Dom.

Pro Clero Romano, idem.

Pro utroq. Cler. fest. S. Aloys. permanent. mutatur in 22, in qua fit de eo ut in Calend. ad 21. cum Cr. et com. Dom. et non mutatur 3. v.

XV. ST. ALOYSIUS (June 21).

(*Forty-five Churches in* 1888, *among which the pro-cathedrals of Detroit and Wichita.*)

Jun. 20, Pro utroq. Cler. Vesp. de seq. nulla com.

21, Sabb. *Alb.* S. Aloysii Gonz. C. non P. Dupl. 1. cl. cum Oct. Lectt. 1. Noct. *Justus.* Miss. pr. Cr. In 2. Vesp. com. Dom. tant.

Pro Clero Romano, idem.

22, Dom. Pro utroq. Cler. com. Oct. in Laud. et Miss. in qua non dic. 3. Or. Omit. *Suffr.* et *Prec.* In. 2. Vesp. com. Oct.

23, Fer. 2. de 3. die infr. Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati* 3. Noct. ut in fest. (lect. pr. in Octavar. pro Soc. Jesu) 9. Lect. de hom. et com. Vig. in Laud. et Miss. in qua. 3. or. *Concede* Cr. Evgl. Vig. in fin. Vesp. de seq. sine com.—Cras nihil de Oct.

Pro Clero Romano, omnia ut supra.

Jun. 25, 26, et 27. ut in Calend. cum com. Oct. et Cr.

27, Vesp. de seq. ut in 1. Vesp. fest Com. Oct.

Pro Clero Romano, Vesp. a cap. de seq. com. præc. et Oct.

28, Oct. S. Aloysii Dupl. Lectt. 1. Noct de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. et reliq. ut in fest. 9. Lect. de hom. Vig. com. Oct. et Vig. in Laud. et Miss. Evgl. Vig. in fin. Vesp. de seq. Com. tant.—Fest. S. Irenæi permanent. mutand. in 4. Jul. nisi ante S. Leon. II. fixum fuerit 3. Jul.

Pro Clero Romano, omnia ut supra.—Fest. S. Leonis permanent. mutand. in 7. Sept. nisi jam anteriori die fuerit fixum.

XVI. ST. JOHN THE BAPTIST (June 24).

(*One hundred and nineteen Churches in* 1888, *and perhaps other simply called St. John's.*)

Omnia ut in Calend. pro. utroq. Cler. nisi quod dicit. Credo per totam Octavam.

XVII. ST. WILLIAM (June 25).

(*Three Churches reported in* 1888 *as dedicated to St. William.*)

Jun. 24, In. 2. Vesp. com. seq.

Pro Clero Romano, idem. Fest. S. Gallican. permanent. mutand. in 27.

25, Fer. 4. *Alb.* S. Gulielm. Abb. C. non P. Dupl. 1. cl. cum

Oct. Lectt. 1. Noct. *Beatus vir.* Nulla com. Cr. per tot. Oct. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra.

Per tot. Oct. ut in Calend. (cum mutatione indicata pro Clero Rom.) cum com. Oct. in utrisq. Vesp. et Laud. except Jun. 29.

De die Octava. 2. Julii fit ut simplex. Com. in utrisq. Vesp. et Laud. sine 9. Lect.

XVIII. SS. PETER AND PAUL (June 29).

(*Ninety-six Churches in* 1888, *among them the cathedrals of Philadelphia, Alton, Marquette and Providence.*)

Omnia ut in Calend. pro utroq. Clero per totam Octavam.

XIX. ST. PETER (June 29).

(*One hundred and ninety Churches in* 1888, *among which the cathedrals of Baltimore, Cincinnati, Belleville, Richmond, Scranton, and the pro-cathedral of Wilmington*).

Officium et Missa dicuntur sine mutatione per tot. Octav.

XX. ST. PAUL (June 30).

(*Ninety-four Churches in* 1888, *among which the cathedrals of St. Paul and Pittsburg.*)

Jun. 29, Pro utroq Cler. Vesp. de seq. com. S. Petr. tant.

30, Fer. 2. *Rub.* S. Pauli. Ap. Dupl. 1. cl. cum Oct. ut in Brev. et Miss. sine com. S. Joan. (ut in 2. Vesp.)

Pro Clero Romano, omnia ut supra.

Infr. Oct. Jul. 1. 3. (4. pro Clero Rom.) 5. ut in Calend. cum com. Oct. et S. Petri. (ut 30. Junii) in Vesp. Laud. et Miss.

Jul. 2, Fer. 4. omit. com. Oct.

4, Fer. 6. De Oct. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. de comm. Ap. vel ut in fest. 3. Noct. et alia ut in fest. com. S. Petr. in Laud. et Miss. 3. or. *Concede.*

5, Sabb. Vesp. de seq. Com. diei. Oct. SS. Ap. (de qua fit ut simplex) et Dom.

6, Dom. ut in Calend. cum com. Oct. SS. Ap. In 2. Vesp. com. Oct. (ut in 1. Vesp.) S. Petr. et Dom.

Pro Clero Romano, omnia ut supra.—Fest. S. Bened. XI. permanent. mutand. in 7. Sept. nisi anterius fuerit fixum.

7, Fer. 2. Oct. S. Pauli. Ap. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. de comm. Ap. vel. ut in fest. 3. Noct. et cætera ut in fest. cum com. S. Petr. in Laud. et Miss. In 2. Vesp. com. S. Petr. et seq.

Pro Clero Romano, ut supra. Vesp. a cap. de seq. com. præc. et S. Petri.

Other Titulars occur this month that have but one church dedicated to them in the United States, and whose Office and Octave, therefore, we leave to be made out according to the general rules given in the January number. They are St. Clotildis (vidua), June 3d; St. Francis Regis (Conf. non Pont.), June 16th; St. Juliana de Falconeriis (virgo, non martyr), June 19th; SS. Gervasius and Protasius (martyres), June 19th; SS. John and Paul (martyres), June 26th; S. Irenæus (Conf. Pontif.), June 28th, and perhaps one or two more.

H. GABRIELS.

CONFERENCE.

May the Missa de Requie be celebrated "pro vivis?"

Dubium: 1. An liceat sacerdotibus uti paramentis nigris et celebrare missam de Requie, ut satisfaciant obligationi quam susceperunt celebrandi secundum intentionem dantis eleemosynam, quando prorsus ignorant, quænam sit illius intentio, pro defunctis necne?

2. An liceat sacerdotibus uti paramentis nigris et celebrare

missam de Requie, uti satisfaciant obligationi, quam susceperunt celebrandi pro vivis?

S. R. C. resp.: Ad 1, *Affirmative.*

Ad 2, *Affirmative* quando non diverse præscripserit qui dedit eleemosynam. (S. C. de Prop. F. 13 Oct. 1856.)

Die 29 Nov. 1856.

C. Ep. Alb. Card. Patrizi.

De Herdt, referring to the above answers of the Propaganda, limits their application in so far as they require a sufficient cause to excuse the celebrant from saying the Missa ordinaria rather than that for the dead whenever the intention has not been specified or is expressly for the living. "Hæc tamen *per se non conveniunt* nisi sufficiens causa excuset, v. gr., si sola paramenta nigra in sacristia offerantur" (Praxis, vol. I., n. 67).—His meaning is plain. The missa de festo or feria is the appropriate expression of the vota vivorum, whereas the missa de Requie is primarily intended for the dead. To celebrate the latter in place of the former, although licit, is nevertheless a perversion of the natural order, for which there should be some reason. Aliter non convenit, quamvis licet.

The words "I, N. N., take thee for my lawful wife," etc., in the Ritus celebrandi Matrimonii Sacramentum.

Qu. Is it allowable to omit the words, "I, N. N. take thee for my lawful husband (wife)," etc., occurring in the celebration of the Sacrament of Matrimony? They are found in some Rituals and omitted in others.

Resp. It could hardly be said that the omission of the words referred to is *allowable* in the sense which would make their use or non-use optional with *priests in the United States.*

The authentic Roman Ritual does not, it is true, contain them, but it expressly states that if any provinces have other

laudable customs in the celebration of the Sacrament of Matrimony, these are to be retained. "Cæterum, si quæ provinciæ aliis, ultra prædictas, laudabilibus consuetudinibus et cæremoniis in celebrando Matrimonii Sacramento utuntur, eas Sancta Tridentina Synodus optat retineri." (Rit. Rom. Tit. VII. cap. 2.) In the various editions of the Roman Ritual issued under the auspices of the Second and Third Plenary Councils of Baltimore, and intended for the special use of the clergy in the United States, the words: "I, N. N., take thee for my lawful wife (husband)," etc., were introduced. They are taken from an old English Ritual, and were no doubt used before the time of the Council of Trent. The form, although not contained in the body of the Roman Ritual, will be found in an Appendix printed "Pro Provinciis Americæ Septentrionalis Fœderatæ."

If it should happen that, in using a Roman Ritual not containing the form, the celebrant of the marriage could not remember them, there would certainly be no great harm in the omission, provided the mutual consent of the parties is clearly expressed. Aside of the fact that the above form is especially approved for the United States, there are other reasons why it should be retained. The words are in themselves a very clear and forcible expression of the solemn contract entered into by the parties about to be married, and it fulfils at least to some extent the obligation every pastor is under "ut etiam lingua vernacula sacramentorum vim, usum, ritum populo exponat." (Conc. Plen. Balt. III., Tit. VII., n. 221.) There are cases in regard to the Sacrament of marriage where a priest can hardly do much more to fulfil these obligations than is implied in the solemn pronunciation of this mutual consent "to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part." It is an easy matter to insert these words into any Ritual which may not contain them either in the body or in the Appendix, where they are generally found.

Confraternity of the M. H. Rosary.

In an article on the Indulgences of the Bridgetine Rosary, vol. II., pag. 356, it was stated that the Confraternities of the M. H. Rosary erected by our bishops in virtue of Faculty C. n. 9, and about whose valid erection there existed some doubt, had been declared as "Sanatæ" by Leo XIII up to 17 July, 1887. The fact is, however, that the *sanatio* of 17 July, 1887, applies only to the Confraternities of the Holy Trinity, Seven Dolors, and Our Lady of Mt. Carmel, where these Confraternities had been erected without previous application to the generals of the respective religious orders, simply in virtue of the apostolic faculties granted to our bishops. The Confraternities of the M. H. Rosary have received no general *sanatio* since 11 April, 1864. Cf. *American Eccl. Review*, vol I., pag. 465.

J. P.

Congregational Singing.

In view of the marked favor into which Congregational Singing is growing, I am anxious to elicit some reliable information as to the best way of carrying it out. Would you oblige me by answering the following questions?

Qu. I. Should the Congregation be encouraged to sing the Responses to the priest at High Mass? And if so, should they stand or kneel in doing so? In some of our Colleges (lay) the students outside the sanctuary conform to the practice of those *in choro*, that is, they stand at the Introit—the Orations—the Preface—after the elevation, answering in common all the Responses. They wear no surplices or soutanes, nor do they give or receive the *pax*, etc. Is there anything objectionable in the practice just mentioned?

In this connection let me also ask the origin of the wide difference now prevalent in the manner of assisting at Mass by those outside and inside the sanctuary. For example: During the singing of the *Orations* and *Preface* those inside the sanctuary, whether they be clergy or lay-men, stand, whilst those outside the sanctuary kneel.

Resp. Yes, the people should be by all means encouraged to respond in unison *both at High Mass and Vespers.*

As to the attitude of the faithful during divine service, there are no rules laid down except such as propriety, devotion, and custom growing out of these may have introduced. With the exception of the standing of the entire congregation whilst the Gospel (first and last) is recited, [1] of which special mention is made in the canons of councils after that of Trent, there are no general Rubrics intended for those outside the sanctuary. In the early Church a large part of the faithful remained standing during Mass, except at the elevation. Hence they were commonly called *Stantes.* Afterwards they knelt during the whole time. "Synodi .... illud passim mandant, Missæ ita fideles debere interesse, *ut in omni ejus parte genibus flexis sint,* nisi cum Evangelium pronunciatur, etc." [2] The emperor Henry is credited with having caused the custom of rising at the Symbolum or Creed to become universal in the Church. But the rising of the congregation during certain solemn portions of the Liturgy was no doubt introduced as a common and open expression of their uniting in the sentiment set forth, and as a mark of respect. Hence it is plain that whatever custom has sanctioned in the matter, unless it be against decorum, may be retained, in which case local uniformity would, of course, be most desirable.

In this connection Father Alfred Young, whom we consulted on the subject, writes to us: "I believe it to be the "order" observed in Europe as in many churches here, for the people to *stand* during *Orations* and *Preface* at High Mass. I am not aware of any ecclesiastical Rubric directing the behavior of the people."

Qu. II. Should the entire congregation be encouraged to join in the singing of the *Tantum Ergo* and other liturgical chants at the Benediction of the M. B. Sacrament? If so, should they kneel, or stand, as select "Choirs" generally do?

[1] Vide Cerem. Episc. Catalani vol. I., 558, V. [2] Loc. cit.

Resp. The people should join in the singing of the *Tantum Ergo*, etc. They should do so *kneeling*, except for the singing of the *Te Deum*. "The standing by our common 'choir-singers' during exposition of the Bl. Sacrament, I regard" says Father Young, "as an intolerable offence."

Qu. III. If the *leader* is to stand upon a platform, facing the congregation, as Father Alfred Young suggests in his book,[1] is it proper that this be done when the Bl. Sacrament is actually exposed for adoration, in which case the *leader* should, of course, have to turn his back completely towards the latter, and thus draw the attention of the faithful upon himself?

Resp. To this Father Young says: "I would not put the *leader* in the centre of the church before the altar at all, *but on one side*. He should kneel, of course, towards the altar when all kneel. His 'leading' in such case would be about the same as that of a good chanter 'in choro.'

Qu. IV. May English hymns be sung at the Offertory, Elevation, or Communion of Low or High Mass? If so, when should they begin and end?

Resp. English hymns may be sung at any time during Low Mass.

They are not permitted during High Mass, which is to be understood also of the *Missa Cantata de Requie*. We quote once more from Father Young's letter: "I cannot quote authorities, but am under the impression that an English or other vernacular hymn has been permitted in some dioceses in England, Germany, and Spain, provided the Offertory of the day is first of all chanted. What we do in our church is undoubtedly permitted, viz., the singing of an English hymn as a Processional, before, and another as Recessional, after High Mass and Vespers. Also sometimes a hymn after Vespers, before Benediction, while the candles are being lighted for the latter function."

We may add that it is allowed to sing a hymn in the Vernacular before the Sermon at High Mass.

[1] Vide "Catholic Hymnal."

The "Communicants" In Requiem Masses.

Qu. Is it obligatory during the Octave of Christmas to say the "Communicantes" of the Nativity in *missa pro defuncto*, corpore præsente?

Resp. The "Communicantes" in Requiem Masses is *always* taken from the common, i. e., that which is found in the ordinary *Canon Missæ*. There are various decrees of the S. Congr. Rit. to this effect.[1] If a *Votive* Mass be celebrated within an Octave having a proper Preface and *Communicantes*, the *Preface is that of the Votive Mass* proper, but the *Communicantes* is that of the *Octave*.[2]

Administering The Sacraments To The Blind And Deaf.

The following experiences in the manner of administering the sacraments to a deaf and blind person, which we find in the Linzer Quartalschrift, I. and III. of last year, are suggestive.

A chaplain, after making repeated futile efforts to get himself understood by the deaf and blind subject, finally succeeded by putting on the stole and leading the hands of the blind man along it, so that he might feel it hanging from the priest's shoulders. The material and form of the stole of course helped the recognition. Thoughts of Communion being natural after confession, he chose this time to suggest it to the man, and by pressing his thumb on the latter's tongue and under lip, succeeded.

There is another and much easier method. The confessor takes hold of a finger of the penitent's right hand, and with it traces on the palm of his (the penitent's) other hand the letters of the word "confession." This the penitent will readily understand, and to make sure will most likely repeat it for the confessor. The same method is observed in giving the penance, and in preparing for Holy Communion.

[1] Vd. Decr. auth., n. 1361, 1509.

[2] Decr. auth., n. 2223.

The latter method, when it can be used, commends itself as being speedier and more satisfactory. We have tried it ourselves, and find that the ordinary penitent has no difficulty in comprehending. In cases of illiteracy the first method is, of course, the only proper one to use.

LIBRARY TABLE.

NOUVELLE REVUE THÉOLOGIQUE. Tournai. Tome XXII., No. 1.

The number opens with the Encyclical "Sapientiæ Christianæ," of which, by the way, we have not seen a clearer or more forcible exposition in English than that given by the Rt. Rev. Bishop Keane, Rector of the University, in the current number of the *American Catholic Quarterly Review*, and which it would do incalculable good to have republished for general circulation, so as to correct the wrong-headedness of those who pretend to have found in the Encyclical a treasonable attitude of the Sovereign Pontiff towards our republic.—An important document, and of practical bearing, is that which treats "De privilegio in favorem fidei concesso." It answers a number of questions relative to the binding force of matrimony contracted between infidels, one of whom is afterwards baptized. We call it an important document, because the subject matter is one which demands continual application in these times, although otherwise the answers of the S. Office contain nothing new. The subject has been fully treated before by Benedict XIV., and may be gathered from his work "De Synodo Diœcesana" and several of his constitutions, besides the various decrees which have emanated from the Sacred Congregations at different times.—Another document of interest is a letter of Cardinal Monaco to the Archbishop of Cambrai relative to the subject of craniotomy. The answer is substantially the same as that given to the Archbishop of Lyons in 1884, namely: In scholis Catholicis tuto doceri non posse licitam esse operationem chirurgicam quam *craniotomiam* appellant.

LE PROPAGATEUR. Montreal. No. 1–5.

The new departure of the *Propagateur* as a fortnightly magazine for the clergy and laity deserves the most hearty recognition. Henceforth it will serve not only as a medium of bibliography, but give such original

reading matter as tends to develop a healthy catholic spirit. Mr. Derome is a publisher who, like few others of our day, understands the high prerogatives of his calling and acts them out with admirable consistency. The very low figure of the subscription shows plainly that it is not simply a money-making concern, although we have no doubt it will in the end amply repay the highminded efforts of its managers.

EPHEMERIDES LITURGICÆ. Roma. IV., n. 4.

The exposition of the Rubrics of the Roman Breviary by Doctor Piacenza is continued.—The Liturgical Academy discusses a question concerning the use of wine in the Holy Sacrifice on the lines laid down by theologians generally.—"Ex Suffragiis cl. Aloisii Gardellini" we have the query: *Si Vigilia diei natalis Christi in diem dominicum incidat, dicine debet in Sacro agendo Præfatio de Trinitate an de Communi?* The reason for proposing the question is that the calendar of the Basilica Liberiana prescribes the Preface *de Communi* for this occasion. Gardellini maintains, and with good reason, that this is wrong, and that the proper Preface for this Vigil is that *de Trinitate.*—Among the Dubia Liturgica we notice an answer contrary to a given decision of the S. R. C., and resting upon the "Consuetudo Romæ quoque vigens," according to which it is allowable to wear the stole under the pluviale in Solemn Vespers whenever Benediction of the Bl. Sacrament follows immediately.

ST. THOMASBLÆTTER. Regensburg. II., Heft 11-13.

Few men are doing as solid work in making the teaching of the Angelic Doctor popular as Dr. Ceslaus Maria Schneider. It is difficult to understand how he can keep up this constant flow of brain work and bring it to paper. The articles on Original State of Man, Free Will, and a lucid commentary of Psalm IX., are continued and of equal interest to students. Number 12 containes a scholarly paper on the fall of the first man according to the cuneiform inscriptions. Beside these papers, there are some articles on subjects of the times: the Jubilee of St. Gregory the Great; a dogmatic ascetical exposition of the changes in the orations of Passiontide.

LE CANONISTE CONTEMPORAIN. Paris. Livr. 147-148.

With the first of these two numbers the "Canoniste" presents itself as the official organ of the Academy of St. Raymond of Pennafort, founded in Paris for the purpose of promoting the study and practice of canon law. Those who understand the past history of the Church in France,

and the wounds it has received alternately from Gallicanism and Jansenism, will thoroughly sympathize with the movement and rejoice in this pronounced attitude of the ancient daughter of the Holy See. Besides the statutes and transactions of the Academy, there is an interesting study "Sur les communautés de femmes à vœux simples," to be continued. The Abbé Boudinhon brings the second and third papers on "Des confréries," treating of their erection. Further we have: "Des Testaments des prêtres," a significant letter of the Bishop of Ermeland to his clergy.

DER KATHOLISCHE SEELSORGER. Paderborn. II., Heft 3.
PASTOR BONUS. II., Heft 2.

It is difficult to say which of these two excellent periodicals for the German clergy carries the palm. They cover the same field in discussing practical theological questions. The programme is nearly alike in both; nevertheless, the reading of one would hardly induce us to dispense with the other. The paper "Das Leben in der Natur und das Christliche Leben" by Prof. Dr. Otten, and a practical paper on the "Sacristei-Inventar" strike us particularly in the current "Seelsorger." P. Scheller's article on the liberty of the Church is the leading one in the "Pastor Bonus."

KATHOLISCHE ZEITSCHRIFT FUER ERZIEHUNG UND UNTERRICHT. XXXIX., Heft 3.

The most interesting portion of this pedagogical monthly is to be found in its correspondence column, to which teachers from all parts contribute their observations and useful experiences in the matter of training the young. The many practical questions thus raised and cleared up are a great help to beginners in the art of educating. On looking over this number, we could not prevent the wish that some competent person among us would start a magazine for Catholic teachers, similar in plan to the above; for, whilst many of the foreign periodicals are admirable in their own sphere, they have their national peculiarities. This, whilst it is of course a necessity of their condition, renders them less acceptable to foreigners. In any case, since the school-question is occupying all minds just now, a journal of this kind in English would not only meet a real need, but probably be appreciated by a sufficient number of supporters among the clergy and their teachers.

DER KATHOLIK. Mayence. 1890. April.

There is never any flagging in the high tone or want of thoroughly

scientific workmanship of this stately Review, which for seventy years has ably defended the Catholic faith in the land of orthodox Protestantism. Lately it made some of its readers anxious by an article from the pen of the well-known scholar Dr. Kellner, who maintained that St. Peter's episcopal residence at Antioch is a mere pious tradition, unworthy to be credited by the critical historian. The "Linzer Quartal Schrift" afterwards brought a similar article from the same source, which added to the puzzle as to what was the belief among the German ecclesiastical historians on the subject, since this supposition is contradicted by the fact that the Church celebrates from of old the feast of the Cathedra S. Petri Antiochiæ. A paper in the present number of the "Katholik" completely rights this matter, and shows with much erudition and logic of facts that St. Peter was unquestionably Bishop of Antioch for a considerable time, in all likelihood from the year 35 until 42 after Christ, that is, for the space of seven years. The masterly series of papers called "Thoughts concerning the Unity of Ecclesiastical Discipline," is being continued in a fourth paper. An exhaustive treatise on the subject of Easter leads the number.

BOOK REVIEW.

D. THOMÆ AQUINATIS DOCTORIS ANGELICI ET SCHOLARUM CATHOLICARUM PATRONI MONITA ET PRECES. Jam tertio edidit R. P. Fr. Thomas Esser: Ord. Præd.—Paderbornæ: Typis et sumpt. Ferdinandi Schœningh. 1890.

A young student once asked of St. Thomas to tell him how he should proceed in order to acquire knowledge. The Angelic Doctor answered the question in a simple but beautiful letter, which contains a number of precepts. These are briefly explained in the above little volume, by Paul Nazarius, one of the ablest commentators on St. Thomas in the sixteenth century. They plainly show that purity of heart and perfect control of the passions are of even greater importance in the acquisition of true knowledge than didactic methods. Speak little. Keep to thy cell. Be not inquisitive for worldly news. Seek and commit to memory whatever is good, no matter who says or writes it. Try to understand what you read. These are some of the sixteen rules, which are here given by one who tested their worth. The book is a little treasure, and

a useful "Vademecum" for every student. It contains beside a short life in hexameter also a good portrait of the Saint.

THE TWELVE VIRTUES OF A GOOD TEACHER; for mothers, instructors, and all charged with the education of girls. By Rev. H. Pottier, S. J. Transl. from the twelfth French edition, by a Sister of Mercy.—New York, Cinc., Chicago: Benziger Bros. 1890.

A useful little book, containing many valuable hints for teachers and parents.

MANUALE DEVOTIONIS QUADRAGINTA HORARUM ad commoditatem cleri congestum cura Jos. Wuest, C. SS. R.

Many priests will be glad to know of the existence of this manual, which gives in small compass, and in well-arranged order, all that is necessary to know in regard to the Forty Hours' Devotion. It was a happy thought, too, to prefix to the order of exercises a simple and brief explanation in English of the things to be prepared, and some useful instructions for the sacristan and the acolytes.

DER APOSTEL VON OHIO. Ein Lebensbild des hochw. Edward Dominik Fenwick, aus dem Dominikanerorden, ersten Bischofs von Cincinnati, Ohio. Von Bonaventura Hammer, O. S. F. Friburg Brisg.: Herder. 1890. St. Louis, Mo.

Few of us can form an adequate idea of the difficulties sustained by the missionaries who acted as the pioneers of religion, and, we might say, also of civilization, in regions where to day we encounter crowded cities and all those aids of travel and colonization which quickly progressive civilization has multiplied, and by which the work of the modern missionary is rendered comparatively easy. A hundred years ago our priests were for the most part obliged to live alone, to spend their days and often nights in journeying on horse-back through dense forests and unknown regions, beset with a thousand dangers. The Catholics lived scattered at great distances from each other. We have instances, as in the case of that magnificent model of a pastor, Father Nerinckx, where to serve a sick-call they kept on riding for more than twenty hours without food or interruption for rest. Some of them actually died on horseback, like the self-sacrificing and zealous Father Salmon, whom the narrow bigotry of the non-Catholic settlers allowed to lie by the roadside unaided for thirty odd hours. Yet these men, who amid constant dangers held their souls continually in their hands, were almost without exception men of high intellectual attainments. Most of them had been educated and in some cases held posts of professors in the best seminaries of

Belgium, France, and Germany. Their intellectual superiority was felt by Protestants everywhere, and largely helped to bring about tolerable conditions for Catholics, who were hated wherever Puritan prejudice had obtained a foothold. Possibly less refined natures and narrower minds would have shrunk from sacrifices such as were demanded of these missionaries by their very position. Bishop Fenwick was one of the men of this stamp, and we welcome this popular history of the noble priest by Father Hammer. We trust some competent person can be induced to translate the book into English; for, although the scattered material of this biography may be found in the excellent contributions to the history of the Catholic Church in the United States, as we have them from the pens of the late Archbishop Spalding, Dr. Gilmary Shea, Mr. Webb, Bishop Maes, Dr. Clarke, and others, sources of which Fr. Hammer wisely and judiciously availed himself, nevertheless a separate "Life" would not only be a more just tribute to Cincinnati's first bishop, but its edifying details would reach many to whom they are at present unknown. It would likewise be a fresh incentive to many whose lives, although perhaps less laborious than those of the early missionaries, are yet replete with other difficulties, taxing alike the highest courage and the most tireless energy.

PHILOSOPHIA LACENSIS sive series Institutionum Philos. Scholasticæ edita a presbyteris Soc. Jesu in Collegio quondam B. Mariæ ad Lacum disciplinas philosophicas professis: INSTITUTIONES LOGICALES secundum principia S. Thomæ Aq., ad usum scholasticum accommodavit TILMANUS PESCH, S. J. Pars II. Logica Major. Vol. 2 continens LOGICAM REALEM ET CONCLUSIONEM POLEMICAM. Friburgi Brisgoviæ—(St. Louis, Mo.) Herder. 1890. pp. xvi., 555.

With this volume Fr. Pesch completes his *Institutiones Logicales*. The two preceding volumes, or rather the *Prima Pars* and the *Prima Secundæ*—for the present is the *Secunda Secundæ*—which were noticed in the preceding numbers of this Review, give the Introduction to Logic, the outlines of Dialectis, and a detailed, critical examination of Material and Formal Logic. The volume before us deals with *Real Logic*—i. e., with the real objective contents of the concepts, whose forms, criteria, and validity were discussed in Dialectics and Critics. The Aristotelian *Categories* form the chief subject of the book, but they are preceded by a disputation on the *Transcendentals*, and followed by another on the *Post-*

prædicamenta. In other words, an analysis of the concept of *Being in se* (Disp. I.), of *Being in the Categories* (Disp. II.), of Beings in their primary relations (Disp. III.), constitutes the matter of the volume. Following mainly the lines traced by Suarez, the author shows the unity of the immediate concept of Being, its relation to its inferiors (pp. 3–26); the analogy and negation of Being (pp. 26–44); whilst the *umbra entis*—ens rationis—is held long enough to note its nature and phases (pp. 44–50.) Though Suarez has here evidently suggested the mould, Aristotle, S. Thomas, Alamannus, and Maurus have contributed largely to fill up and perfect the author's thought. In the second section (pp. 50–66) on the logical principles based on the notion of entity, the time-honored priority of the principle of contradiction is vindicated, and the bearing of the scholastic teaching regarding first principles on the errors of Kant, Fichte, Hegel, etc., noted. Of far-reaching importance is the next section, *De principiis unde res sunt* (pp. 66–132), treating as it does *de actu et potentia;* de essentia et existentia; de natura et singularitate; de existentia et possibilitate ; de conceptu "fieri," etc. The author's philosophical temper is aptly shown in his handling of the delicate controversy concerning the distinction between *essence* and *existence* in created beings. The arguments for both schools are fully and fairly stated, and the *rationes contra* annexed to each. Fr. Pesch then passes judgment thus: "His in utramque partem disputatis, hæc quæstio altior nobis esse videtur, quam quæ hoc loco cum certitudine solvi possit. Ex una parte certum est, sententiam quæ distinctionem realem statuit, ab omni absurditatis specie defendi posse. Itaque videndum est, 1° sitne possibilis ejusmodi distinctio in una re inter duas formalitates essentialiter connexas; 2° num reperiatur ratio, ob quam ejusmodi distinctio necessario admittenda sit. Sed his de rebus videant metaphysici" (p. 83). On the no less obscure question regarding the principle of individuation the author follows mainly the teaching of Suarez. After stating the different opinions, he thus sums up his own: "Dico 1°: Principium individuationis in omnibus rebus naturalibus quod effectivum sit sive introductivum, est materia signata." This he shows to be the case in individuation as opposed both to *universality* and to *multiplication*. Opposite illustrations of individuation in the latter sense he finds in the various modes of organic generation, (fissiparous, germiniparous, sporiparous, seminal) in each mode the individual unity of the new organism being radically due to the *materia*

signata quantitata. Dico 2°: *Principium individuationis. . . manifestativum*, iterum est materia signata. Dico 3°: Minus recte sentiunt, qui dicunt, materiam signatam esse etiam principium individuationis *formale*. Dico 4°: Principium individuationis—*formale* est tota rei entitas, quatenus est numero diversa ab alia et a nobis concipitur ut differentia numerica. Dico 5°: Si agitur de rebus naturalibus, in ipso principio individuationis formali partes potiores ascribendæ sunt sub uno respectu *formæ*, sub alio *materiæ*. The subject of possibility in *se et in origine* is treated after the usual manner of the schools, but the concept of "fieri" receives more than the ordinary attention, its fuller explanation having warrant in its being denied by the German idealists, as well as by those who assert the intrinsic repugnance of creation. Section 4 (132–211) investigates the primary attributes of Being, Unity, Truth, etc., the Disputation ending with Sect. 5 (pp. 216–224), on the perfections of Being, Infinity, Necessity, etc.

The second and central Disputation discusses Being as divided into the categories. The latter are first considered *generatim*. Against Kant it is shown that their principle is Being, taken not in its copulative sense, nor as Hegel puts it as *ens essentiæ*, but as *ens actuale*: *Nos igitur Esse Existentiæ esse categoriarum principium dicimus. Quod ens perfectius est ente essentiam significante, quia et Esse essentiale et Esse actuale complectens significat essentiam; quæ propter existentiam completa est* (p. 228). Interesting and thorough in this section is the defense of the Aristotelian categories (p. 238). The objective validity of the concept of substance receives the ample treatment demanded in these times, when it is so generally looked upon as a figmentum mentis. The arguments based on the concept itself of substance and accident, and of nature, on experience, and consciousness are not new, but they are fully and strongly stated (pp. 250–266). Next in importance, especially in its bearing on Catholic dogma, is the Thesis on the *real distinction* between substance and accident: "Nulla ratione reprehendendi sunt illi qui docent in rebus creatis præter substantiam reperiri accidentia a substantiis realiter distincta" (pp. 278–291). The arguments here are likewise ample and cogent. Quantity and quality (Sect. 3, pp. 291–324) are rather briefly treated. The author, however, has discussed them thoroughly in his *Philosophia Naturalis*. The category of relation receives adequate attention (pp. 324–344). The rest of the predicaments are dismissed in the summary way their logical value permits.

The third and last Disputation (pp. 364–396) deals *de habitudine entium*, i. e., with the *post-prædicaments*—opposition, priority, simultaneity, motion, and *modus habendi*. Of these five, priority, being by far the most important, merits a special section, the main propositions of which establish the objectivity of the notion of causality, the analytical character of its principle, and the validity of Aristotle's four-fold general division of causes.

The volume closes with an elaborate appendix (pp. 394–534) on recent false methods of philosophy—from Bacon to Mill.

Fr. Pesch's triple division of Logic signalizes the leading feature and merit of his work, its combining of the old Logic with whatever is good in the new. Logic *formal* and *real* were built up and perfected by Aristotle and the Schoolmen, the latter preferring to designate those divisions by the terms *minor* and *major*. *Logic material* or *Critics* is of course a modern growth. These productions of ancient, medieval, and modern thought are exhibited in their completeness of form and wealth of detail. To the work as a whole we have no hesitation in applying with slight modification the merited praise accorded by Cardinal Gonzalez to the great, but unfortunately unfinished monument reared by Sanseverino—the *Philosophia Christiana*: Insigne sane *opus, in quo ingenii profunditas, judicii acumen, doctrinæ veritas, de palma contendere videntur; ast super* omnia hæc, eruditio.... vasta et solida cunctos quippe [fere] scriptores [Logicæ] sive veteres, sive recentiores complectitur." Phil. Elem., Vol. III., p. 397).

Exception might be taken to the author's unusual development of *Real Logic*, as entrenching overmuch on the domain of metaphysics. Indeed, to banish Ontology seems to be Fr. Pesch's declared purpose. "*Quodsi in hoc ultimo logicæ majoris libro dixerimus, quæ ad rite constituendos et dijudicandos conceptus rerum satis sint, jam ii, qui post absolutam logicam ad studium philosophiæ realis accedunt, animum omnibus notitiis ontologicis satis imbutum habebunt, quæ ad studium hoc fructuosius et facilius instituendum desiderari possunt. Neque illa relinquetur ratio retinendi in philosophia reali tanquam primam partem illam, quam "ontologiam" dicunt, quam in philosophiam introduxerunt Cartesiani atque Leibnitziani propter falsam suam de cognitione humana theoriam*" (Vol. I., p. 9). This doing away with Ontology by dividing up its subjectmatter between *Real Logic* and *Natural Philosophy* certainly contributes to the completing of

these latter branches, and is moreover perfectly justified on other grounds. We prefer however, for reasons we cannot develop here, to retain the *Science of Being* in the *specially marked fundamental* place it *now* holds in the edifice of philosophy.

There is one striking feature of all the author's books, which merits praise, for it isn't always found in kindred works, viz., their material make up. Their clear-cut divisions, well-marked headings, neat and varied letter press,—these typographical perfections aid very much the study of matter in itself by no means light.

THE DEVELOPMENT OF OLD ENGLISH THOUGHT. By Brother Azarias of the Brothers of the Christian Schools. Third Edition. New York: D. Appleton & Co. 1890.

Nearly half a century ago the learned philologist Curtius (George) constructed a system according to which the development of language was based upon what he terms, "the physiologic value of sounds." The theory is interesting and has since found defenders even more learned than its author, but, unfortunately, it admits only of a limited test. Nevertheless, supposing it could be sustained by a general ethnological argument, the benefit to be derived from the proof that the phonetic construction of a language is altogether dependent on the instincts of a nation, is, after all, of very little value in pointing to future development of either language or people. Not so when the study of language is made to measure the thought it contains or expresses, or when through it the intellectual development of a race or races is arrayed before us in orderly projection. In this case, we have in the history of a language and its literature an accurate index to a nation's life, and within certain limits to its future. However, literature is, Brother Azarias remarks in his book, "not all a people's thought," and for that reason we should in the order of acquiring a knowledge of one and the other begin by studying a nation's life in order to obtain a true history of its literature, which would in turn serve as a faithful mirror of a people's thought, character, and activity, in which the student of letters could quickly and safely learn the rare art of correct criticism. A work of art may be a trustworthy witness to the thought and feeling of the age that produced it, but we can only appreciate and learn from it in proportion as we are conversant with the habits of thought and feeling of those whose enthusiasm created it, and whose admiration it awakened.

This is the drift of Azarias' book. He tells and leads us to understand

the history of English literature down to the Norman Conquest, by describing the thought and character of the people who produced it, with all the various coloring and shading added by Keltic, Roman, Danish, and Norman influence, to which Christianity gave a harmonizing tone. The book is in its third edition, and hence not new; yet we gladly seize this opportunity of reviewing it, for to do so is a pleasure. The reading is terse and pithy. There is so much knowledge condensed in a small compass, yet without any gaps in the connection of thought or the succession of facts necessary to obtain a complete survey of the subject. One cannot go through any considerable portion of the book without obtaining the conviction that the writer is a master in the science—if not also in the art of teaching. And the didactic features of the matter blend well with those of the critic, whilst the whole is put forth with the easy grace belonging to an accustomed writer, so that you do not easily miss any of his thoughtful observations. The remarks on Gregory the Great might teach those who are in the habit of passing rash and loose criticisms upon the old faith and methods a lesson. Gregory was not only a powerful factor in moulding and shaping the rude national masses of the old world by his administrative tact and wise disciplinary measures, of which the princes of Europe eagerly availed themselves to promote Christian civilization, but he was an intellectual power as well. His books became the rule and standard of thought among clergy and people. We are told that his "Dialogues" contributed materially to the conversion of the Lombards (p. 83.), and it is this which is often cast up against the great Pontiff, as if he consciously promoted superstition. We read this book to-day and ask ourselves: Could Gregory, with his power of penetration, his broad view, and practical good sense, have believed the wonderful stories about the approach of the end of the world, and others as we find them written in his books? We are assured that he did believe them. "Love of the marvellous was the taste of the age," and "though above his times in many respects, he was, in the prevalent notions of the day, a child of his age." This is precisely what we should expect. No man can act powerfully upon his time and generation unless he be at once above it in aspiration, and with it in his sympathies, in his view of facts. We have had martyrs to a great and noble cause in every age, but they failed, because they were too much ahead of their generation. Posterity could only admire them, without being able to record any service which they did to their fellows. Gregory

succeeded in most of the great things he attempted, and we, who still feed on the fruits of the tree he planted on the old Keltic soil of Britain, may not forget that the development of English thought and the English tongue under the influence of Christianity is due to no man more than him, who loved the beautiful faces of the Angles, because he saw in them the reflection of immortal spirits, that made him liken them to angels.

TWENTY SECOND ANNUAL REPORT OF THE N. Y. CATHOLIC PROTECTORY to the Legislature of the State and the Common Council of New York.—West Chester: Press of the N. Y. Cath. Protectory. 1890.

Those who have at heart the social reform of the masses might very profitably study this Report. It does not give theories on the subject, but presents some tangible facts, which are at the same time a very clear and forcible demonstration of how far reaching in its effects is the system for training youth which has been devised and put into operation by the Venerable De La Salle. We have here some fifteen hundred boys who are trained under the care of the Brothers of the Christian Schools in the various branches of Printing, Electrotyping, Shoe-making, Tailoring, Chair-caning, Stocking-making, Farming, inclusive of management of the Dairy and Gardening, Blacksmithing, Wheelwright, Carpentry, Machinery, and Painting. They keep in training an excellent band of musicians, and manage with admirable good order Laundry, Kitchen, Bakery, etc. Looking upon the institution simply as a school of industrial training, its success would under ordinary circumstances be mainly dependent on the individual ability of its directors, or rather upon the practical foresight and tact of one chief manager, on whom ultimately devolves the responsibility of planning, directing, and supervising the entire work. But in this case we trace success to a system so admirably devised that teacher and pupil are formed by it. No doubt personal gifts, such as prudence, executive ability, natural authority, must weigh greatly in the appointment of superiors and in the division of labor entailed under this system, but in the main its strength lies in its principles, not in the accidents of personality. This industrial school does not simply train, it educates as well. It is not governed by the laws of loss and gain, of demand and production, which are the main factors in the industrial relations of the world, but it is governed by religious principles. It fashions heart and mind to the intelligent appreciation of the moral

law, which inculcates respect for the rights of others as well as for self, and creates the most favorable relations of useful citizens toward each other, in the promotion of honesty and sobriety. With such dispositions it gives its wards the means of an honorable livelihood, and thus places one of the fundamental conditions of a nation's general prosperity. But in this case the system does even more. It saves from ruin, temporal and in many cases no doubt eternal, the great number of children who find shelter here. It not only turns away for a time, as do our prisons, houses of refuge and so called correction, the large stream of moral and physical pestilence rising up from the crowds of abandoned children whose thriftless and vicious lives infect the moral atmosphere of our large cities, but it converts them into disinfecting channels by the wonderful process of Christian education. If we did not know the blinding power of bigotry, we should be astonished to find that those to whom the keeping of the public weal in the state is intrusted would hesitate to sustain at the common expense a work which, whilst it unquestionably and mainly benefits the public, is still largely dependent on private charity. It must be understood that in an institution like this the idea of selfsupport is necessarily subservient to that of the end for which it was established, which is on the one hand to diminish vice, vagrancy, and professional pauperism, and on the other to train up useful citizens, who will practically aid in maintaining the general prosperity of the State.

We have made no mention of the graded schools which are connected and go hand in hand with the industrial training here imparted. Of course, these schools are the mainspring of the efficiency which is evident in every other department; because here the boys are really educated according to the excellent methods of the Christian Brothers. It is this education which makes the Industrial School what it is. We have seen various samples of the Printing and Lithographing coming from the shops of the Protectory. One of them is the above Report and a history of the Protectory from its foundation, containing very good illustrations, according to the different processes of modern lithography and in colors. Another sample is the *American Ecclesiastical Review*, which, independent of the fact that it prints in several languages, does great credit to the taste, accuracy, and general efficiency of the institution, and, we may add, to the excellent Brothers of the Christian Schools who are in charge of it.

BOOKS RECEIVED.

The mention of Books under this head does not preclude further notice of them in subsequent numbers.

KATHOLISCHE DOGMATIK in sechs Buechern von Dr. Herman Schell, Prof. d. Theologie an der Universitaet Wuerzburg. Zweiter Band.--Paderborn: Ferdinand Schœningh. 1890.

SHORT INSTRUCTIONS IN THE ART OF SINGING PLAIN CHANT. Designed for the use of Catholic Choirs and Schools. By J. Singenberger. Third Revised and Enlarged Edition.—New York: Fr. Pustet & Co.

ST. JOSEPH'S SOCIETY OF CLERGY AND LAITY FOR THE NEGRO MISSIONS.

LAW AND LIBERTY IN THE MANIFESTATIONS OF THE HUMAN WILL. Nature and Origin of Evil, and the limit of righteous severity in the punishment of sin. By Daniel Dodge. Beverwyck Press. Albany N. Y. 1890.

THEOLOGIA MORALIS FUNDAMENTALIS AUCTORE THOMA JOS. BOUQUILLON, S. T. D. et in universitate Catholica Americana Theologiæ moralis Professore. Editio secunda recognita et adaucta.—Brugis, Beyært-storie, Editor. 1890. Ratisbonæ, Neo-Eboraci et Cincinn.: Fred. Pustet.

THE KEY TO THE GREGORIAN CALENDAR. Fifth Edition. Augmented with the ancient Paschal Cycle, adapted to modern times; as virtually corrected by Pope Gregory XIII. By A. F. Maschelein. Green Bay Diocese.

NATURAL RELIGION. From the "Apologie des Christenthums" of Franz Hettinger, D. D. Edited, with an introduction on Certainty, by Henry Sebastian Bowden, of the Oratory.—Fr. Pustet & Co.: New York & Cincinnati. 1890.

DE VITA ET HONESTATE CLERICORUM Disputatiuncula ex commentariis in Concil. Plen. Baltim. III privatis auditorum usibus extracta a Nicolao Nilles, S. J. Oeniponte, ex offic. Fel. Rauch (C. Pustet). 1890.

JOSEPHI FESSLER INSTITUTIONES PATROLOGIÆ quas denuo recensuit, auxit, edidit Bernardus Jungmann. Tom. I. Oeniponte, 1890. Fel. Rauch—Fr. Pustet.

MARRIAGE. Conferences by V. Rev. Père Monsabré, O. P. Transl. by M. Hopper.—New York., Cinc., Chicago: Benziger Bros. 1890.

"VENI SANCTE SPIRITUS," by Rev. R. F. Clarke, S. J.—Benziger Bros.

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